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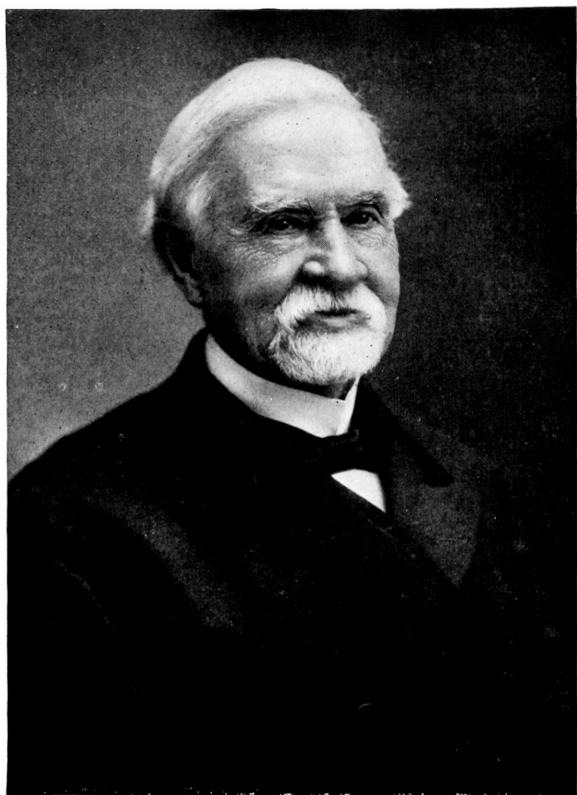
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Sultan Mehmed II, the Conqueror

*Ex Libris
George Crews Mc Ghee
United States Ambassador
to Turkey*



Very Sincerely, Yours
Joseph K. Greene

LEAVENING THE LEVANT

By

REV. JOSEPH K. GREENE, D. D.

FOR FIFTY-ONE YEARS RESIDENT IN TURKEY

Illustrated



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DEDICATED

TO

MY HIGHLY ESTEEMED AND GREATLY BELOVED
FELLOW - WORKERS, MISSIONARY AND NATIVE.

A CALL TO AMERICA

But thou, my country, though no fault be thine
For that red horror far across the sea.
Though not a tortured wretch can point to thee
And charge thee with the selfishness supine
Of those great powers that cowardly combine
To shield the Turk in his iniquity,
Yet since thine hand is innocent and free,
Rise thou and show the world the way divine.
Thou canst not break the oppressor's iron rod,
But thou canst minister to the oppressed.
Thou canst not loose the captive's heavy chain,
But thou canst bind his wound and ease his pain.
Armenia calls thee, Empire of the West,
To play the good Samaritan for God.

HENRY VAN DYKE.

INTRODUCTION

Books by masters of their subjects are eagerly sought and gladly read. In the rush and exactions of modern life one finds little time and less inclination to devote to the writings of theorists or the output of dreamers. Intelligent men and women demand authentic utterances by recognized masters, especially when a country or a people are under consideration.

In this book upon Turkey we find the product of a master mind, reinforced by more than half a century of life within the country itself. Not only did Dr. Greene live within Turkey during this most critical and revolutionary period of its modern history, but he was himself an important factor in that history. He resided at different places, he spoke the vernacular of the people, he was the friend and intimate of leaders among the historic and often contending races, he observed at first hand the kaleidoscopic transformations of peoples and country and breathed the atmosphere of the East as it began to tingle with the new elements of life that filtered into it from the West, and so became able to interpret those changes into Western terms.

Not only has Dr. Greene lived in the center of the events he describes, but he has been a wise and intelligent delineator of what he saw as well as a careful student of what others have observed and written. A student and maker of history, a contributor to and an interpreter of the life and longings of the people of the Turkish Empire, the author of this book is in a position to make his hearers as well as his readers see and understand questions related to the Ottoman Empire over which multitudes have stumbled for generations.

The only serious question was as to whether the book should wait until the future of Turkey is settled. As this contingency appears so remote, it has seemed best to send out this volume as a trustworthy record and a reliable discussion of what now is, leaving another chapter to be added when the next page of Ottoman history is turned.

JAMES L. BARTON,
Secretary of the American Board.

PREFACE

THE thought of writing a book on missions in Turkey did not originate with me, but was suggested by numerous friends. I recognized in myself no special fitness for such work, and gave no heed to the suggestion. On October 31, 1914, however, I was subjected to a severe operation in Lakeside Hospital, Cleveland, Ohio, and while lying on my back for nearly a month, I had time to muse. My heart was filled with gratitude to God for bringing me safely through the operation and for giving me a new lease of life, and I longed to testify in some more permanent form in regard to God's work in Turkey. As I mused, the plan of a book suggested itself to my mind, and on recovery I began to write. It has been a delightful labor, and if my humble efforts should in any way help to inform the friends of missions in regard to the work in Turkey, and so stimulate them to help the work and move them to prayer, my joy will be full.

My purpose was not to write a history of the work of the American Board in Turkey, but to set forth its object in sending missionaries to that land and to indicate the agencies and methods which have been adopted in carrying forward the work, with sketches of some of the principal workers. To God be the praise for the large success which has attended the work during the past 95 years.

I have hesitated to add anything of a personal character, for there is little in the life of the ordinary missionary to attract attention and repay perusal. I have, however, personal and family reasons for special thanksgiving, and a life of more than four score years has afforded experiences which may, possibly, prove of profit to the friends of Christian mis-

sions. By special request, therefore, there is added a chapter of Reminiscences.

I am indebted to missionary brethren and to officers of the American Board for valuable suggestions.

I wish also to make special mention of the great help in bringing out this book and in securing the illustrations, which I have received from my son, Rev. Frederick D. Greene.

J. K. G.

Oberlin, Ohio, May 31, 1916.

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Leavening the Levant

CHAPTER I

THE LAND AND THE PEOPLE

THE work of Foreign Missions undertaken by American Christians had its first impetus in the loving hearts and awakened minds of a few godly students of Williams College. By reason of their manifest consecration and fixed purpose to preach the Gospel among the heathen these young men secured the support of a few Congregational ministers of Massachusetts, who united to form the American Board. This name well befitted a society which was the first organization formed in America for foreign missionary work, and which enlisted the sympathies and support of churches of different denominations.

The first undertaking of the American Board was to send, in 1812, five missionaries and their wives to India. The hardships they encountered and the success they achieved in India, Ceylon, and Burma are known to the world.

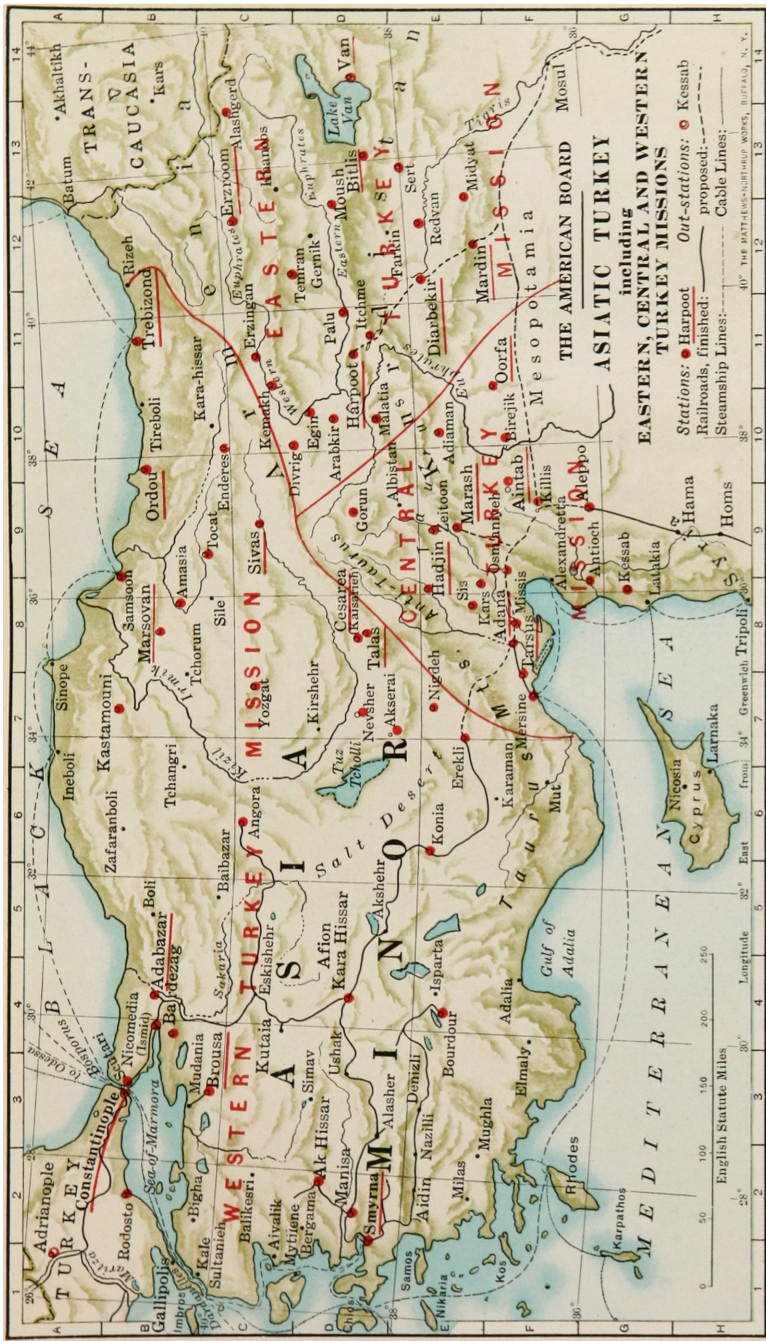
The second undertaking of the Board was to send, in October, 1819, a party of 21 persons, of whom only two were ordained missionaries, to the Sandwich Islands. Let us pause to add that within a period of 50 years the savages of those Islands became a Christianized and civilized community, one-fourth of the people being church members, and all uniting, at an expense of \$43,000 in a single year, to support schools, with 15,000 pupils.

The third undertaking of the Board was to send, in No-

vember, 1819, Messrs. Levi Parsons and Pliny Fisk as missionaries to Turkey, primarily to the Jews of Palestine. These brethren completed their earthly service within a period of six years, and by their spotless lives and Christlike devotion they made a deep impression upon not a few Christians, Jews, and Mohammedans. By their work of exploration they opened the way for their successors. Their reports impressed upon the minds of the officers and friends of the Board the importance and practicability of establishing missions in Turkey. This conclusion was confirmed by the reports of Messrs. Eli Smith and H. G. O. Dwight, who in 1830-31 made an extensive tour in Asia Minor and Persia, and supplied very full and valuable information respecting the material and spiritual condition of the different peoples found in the lands visited. Thus the Board entered on its work in Turkey only after years of inquiry and discussion, rightly judging that in historical, archæological, and Biblical interest no lands compared with Asia Minor, Syria, and Egypt, and that the revival of Christianity in those ancient Bible lands was a matter of paramount importance to those who wished to preach the Gospel to the Mohammedans of Turkey. Let us now pass those lands and the people inhabiting them in brief review.

ASIA MINOR

Asia Minor is about 1,000 miles long and 400 wide, a land as large as New York, Ohio, Indiana, and a part of Illinois. It is divided, east and west, by the Taurus mountains, and, north and south, by the Anti-Taurus or Mount Ararat range, mountains which terminate in peaks from 10,000 to 17,000 feet high, namely in Mount Argæus near Cesarea in the west and in the mountains of Ararat in the east. It has four principal rivers, Sangarius in the west which drains the ancient provinces of Galatia, Phrygia, and



Bithynia and empties into the Black Sea, the Halys (Kizil Irmak) in the center, also emptying into the Black Sea, and the Tigris and Euphrates in the east emptying into the Persian Gulf. It is a land of great plains, denuded of trees and surrounded by high hills or mountains. Many of the large towns and cities are situated, each, at the foot of some mountain, facing a plain. Eastern Asia Minor, the land of ancient Armenia, is, for the most part, a plateau, several thousand feet above the sea. On the whole the country has a good climate, cold in winter in the northern and eastern sections, and hot in summer in the central and southern sections.

Asia Minor is a land of great fertility. After thousands of years of cultivation, and without the use of fertilizers, it still produces excellent wheat, rye, barley, and oats, all kinds of fruits and vegetables, fine woods, wools, and dyes, and, in some parts, cotton, rice, and tobacco. Large sections of the country are given up to pasturage of flocks and herds. From the time of Abraham there has been scarcely any change in methods of agriculture, and the people still use the spade and a very simple plough, and still thresh the grain with sledge and oxen on the threshing floor. It is a land of valuable mines, of gold, silver, copper, iron and coal—mines, however, which the Turks have neither worked nor allowed others to work, save to a very limited extent. On the whole Asia Minor is a goodly land, and under the rule of a just and helpful government it could easily sustain four times its present population. Turks, Greeks, Armenians, and Jews are the principal inhabitants of Asia Minor, and of them we will speak in turn.

THE TURKS

In the early centuries of the Christian era the vast country of central Asia called Turkestan was the prolific mother of

numerous Tartar tribes. The land was too narrow for them, and colonies migrated east to Mongolia and west to lands beyond the Caspian Sea. The tribes migrating to the west were early known as Turks. Pliny mentions them under the name of Turcæ. In the sixth century (569) the Turks formed an alliance with the Emperor Justin II, and in the seventh century (626) with the Emperor Heraclius. In the ninth century (841) thousands of Turkish mercenaries entered the service of the Caliph Motassem in Bagdad as his bodyguard. Coming in contact with Mohammedans, they embraced the religion of Islam. Eventually they became turbulent and dangerous, and compelled the caliphs to surrender to themselves the temporal supremacy in the Saracen empire. In the eleventh century (1042) a tribe of Turks called Seljuk settled in Persia, and within a period of 50 years under the lead of three great conquerors established an empire extending from the borders of China to the Grecian Archipelago and from the Black Sea to the Nile, but upon the death of Malik Shah, the last of the conquerors, the empire broke in pieces. One vigorous branch of the Seljukian dynasty, however, swept across Asia Minor and established itself in the ancient city of Nice (Nicæa), 70 miles southeast of Constantinople. Driven from Nice by the armies of the first crusade (1097), the Seljukian Turks made Iconium (Konia) their seat of government, and extended their power through western Asia Minor and Syria. They were frequently in conflict with the crusaders, and maintained their rule for nearly two centuries. About the year 1250 a horde of Mongols under the lead of one of the successors of the great Mongol conqueror Jenghis Khan, crossing Asia Minor in search of plunder, engaged the army of the Sultan of Iconium on the plain of Angora. At the very crisis of the battle, Turks of another tribe under their chief Ertogrul and numbering only 400 horsemen suddenly appeared, and by their timely aid gave the victory to the

Seljukian Turks. As a reward Ertogrul was permitted to pass on to the rich province of Bithynia and settled at Seoyüd, 140 miles southeast of Constantinople. Here Ertogrul died in 1288, leaving his possessions to his son Osman, the founder of the Ottoman dynasty, which, without a break, has ruled Turkey for 600 years. Such was the small beginning of the Turkish Empire.

The subsequent history of the Ottoman Turks may be divided into three periods.

The first period, of 154 years, was the period of slow growth.

The followers of Osman continued the conquest of the surrounding country and increased in numbers both from the coming of fresh Turks and from the adherence of many Christians, who either voluntarily or by compulsion became Mohammedans. In 1299 Osman captured Nicomedia, only 60 miles east of Constantinople, and this date marks the beginning of the Ottoman empire. In 1326 the tribe of Osman, still further increased, captured Brousa, 70 miles south of Constantinople, and for 35 years made that city their capital. In 1356 the Turks crossed the Dardanelles into Europe, and in 1361 captured Adrianople, and for 92 years made that city their capital. In 1389 the Christian peoples of the Balkan peninsula—the Servians, Bosnians, Herzegovinians, Albanians, and Bulgarians—all under the leadership of Lazar, king of the Servians, gave battle to the Turks on the plain of Kossovo in Macedonia, and suffered a terrible defeat. In 1448, on the same plain of Kossovo, the allied Balkan peoples, under the great Hungarian leader Hunniades, again attacked the Turks and again were defeated. This was the last united attempt of the Balkan peoples to fight the Turks until the year 1912. The Turks, by gradual conquest in Asia Minor and in Europe, by growth from within and by the constant addition of Christian renegades, at length in 1453 captured the gem of the Eastern

world, the imperial city of Constantinople. It is a striking fact, that so small was their beginning and so slow their progress, that the Ottoman Turks, even after the capture of Nicomedia in 1299, required 154 years to take Constantinople.

At the same time it may well be said that, compared with the growth of other nations, the development of the Ottoman empire till the time of Suleiman the Magnificent (1520-66) was rapid to a degree unknown elsewhere in history.

The second period of 121 years—from 1453 to 1574—was the period of greatest extension.

During this period the Ottoman armies, with few defeats, won many brilliant victories, and extended the limits of the empire until it embraced Asia Minor, Syria, Arabia, Egypt, Tripoli, Tunis, Algiers, the Crimea and the entire southern portion of Russia, all that was called European Turkey, the greater part of Hungary, Greece and the Grecian Islands. The zenith of Turkish power was reached during the reigns of Suleiman the Magnificent and of his son, Selim II, extending from 1520 to 1574. In September, 1529, Suleiman attacked Vienna with 250,000 men and 400 cannon, but, fortunately for Christendom, was obliged, after a few weeks, to raise the siege and retire.

What now were the causes of the wonderful success of the Turkish arms?

The first cause of Ottoman success is found in the fact that, for 300 years after the capture of Nicomedia, the dynasty of Osman gave to the empire 12 great rulers—men who, after the traditional conception of a Mohammedan ruler, were absolute and irresponsible despots, but who, at the same time, were intrepid and skillful in war, wise in government, conciliatory towards conquered nations, and generally faithful to their treaty engagements. These rulers gave a considerable portion of the conquered land for the use of the common people, another portion to their principal

followers, and another portion for the maintenance of Mohammedan worship. Finally, the early Turkish rulers knew how to attract to their service talented men from among their Christian subjects. According to Von Hammer, from the capture of Constantinople in 1453 to the Crimean war in 1854, a period of 400 years, out of 48 leading men who were made grand viziers 36 were men of Christian extraction and 12 only were Turks. "It is," says a Venetian ambassador at the court of Selim II, in 1573, "it is in the highest degree remarkable that the wealth, the administration, the force—in short, the body politic of the Ottoman empire—rests upon, and is entrusted to, men born in the Christian faith."

The second cause of Ottoman success is the fact that, 100 years before any similar body was formed in Europe, the Turks organized a disciplined military force, and, strange to say, this force came from a Christian stock. About the year 1330, by command of Orkhan, the second Sultan, the brightest boys from Christian families were forcibly taken from their parents at an early age, were instructed in the tenets and practices of Islam, inured to the discipline of arms, and embodied in a military force, called in Turkish "Yeni Cheri," which Occidentals have changed to Janissary. The Turkish words meant New Troops. These troops, numbering, up to the time of the capture of Constantinople, some 10,000 men, were afterwards largely increased, and until 1680 were recruited from Christian families. "Thus," says Von Hammer, "the strength of Turkish despotism repaired itself in the heart-blood of Christendom, and by means of this cunning engine of statecraft Christendom was compelled to tear herself to pieces by the hands of her own children." A disciplined force of cavalry, composed of Turks and called Sipahi, was also formed. These bodies of foot and horse formed the backbone of every Turkish army. They were filled with a fervid *esprit de corps*, animated by a single sen-

timent and capable of swift movement; they were also well fed and rewarded with the spoil of their enemies and the gift of land. On the other hand, the European armies opposed to the Turks were composed of a motley multitude of serfs, of different nationalities, unaccustomed to united action and without thorough discipline. No wonder, then, that for a period of 350 years in many a dreadful conflict the Ottoman armies were generally victorious, and the name of Janissary became the terror of European armies. No wonder that with the Saracens in Spain and the Turks in eastern Europe, all Christendom was alarmed lest the two horns of the Moslem crescent should unite and enclose the Christian nations of Europe in overwhelming ruin.

The third period of Ottoman rule, extending from 1574 to the present time, was the period of decline.

Worsted in several conflicts with Austria, attacked again and again by their inveterate foe the Russians, torn by fierce contests for the throne, and greatly weakened by oft-recurring revolts, the Turks were obliged to relinquish Hungary, the Crimea, Bessarabia, Roumania, Albania, Servia, Bulgaria, Greece, a large part of eastern Asia Minor, Egypt, Tunis, Tripoli, Algiers, and nearly all the Ægean Islands. Since the year 1800 the Ottoman territory in Europe alone has been diminished to the extent of 169,000 square miles. The population of these European lands lost to Turkey is today 19,000,000. After the Treaty of Berlin, of 1878, there remained under the dominion of the Turks in Europe only 6,000,000 people. Indeed, three separate times Turkey was saved from still severer losses, if not from utter destruction, by the intervention of England.

What now were the causes of Ottoman decline?

The first cause was the degeneracy of Turkish rulers. Since 1574 there has been no great leader save Sultan Mahmoud the Second, who in 1826 destroyed the Janissaries. Formerly the heirs to the throne were carefully trained and

were strengthened in capacity and character by sharing high civil and military responsibilities. Nearly three centuries ago, however, the Sultans, owing to fear of treachery and insurrection on the part of the royal princes, discontinued the old and the only practical way to develop their sons; and for many generations the heirs to the throne, consigned to the companionship of eunuchs and slaves, enervated by luxury and indulgence and unaccustomed to the duties of government, have ceased to lead their armies and to show the executive capacity of their ancestors.

The second cause of Ottoman decline was the fact that, from the year 1680 the Janissaries, transmitting their profession of arms from father to son and no longer recruited from the Christian subjects, steadily deteriorated as a fighting force, and by their revolts and crimes became a menace to both the rulers and people.

The third reason of Ottoman decline is that the very structure of the state has robbed it of the willing support of its non-Mussulman subjects, who, until the independence of Greece and the erection of Christian principalities in European Turkey, numbered about one-half of the entire population.

The Koran is the fundamental law of every Mohammedan state, and, according to the Koran, non-Mussulman subjects have no share in the administration of government or of justice, and in the practical enjoyment of civil rights there is no equality between Mohammedans and non-Mohammedans. The Turks have looked down upon their Christian subjects with arrogance and disdain, and have subjected them to many forms of hardship and oppression. Thus they have alienated one-half of the population. To gain the confidence of their Christian subjects and secure their hearty allegiance, the Turks had need to change the very basis of the Ottoman government; had need, in short, to separate the Ottoman state from the Mohammedan religious body. To change the

very basis of the Mohammedan state, however, and to bring it into conformity with the modern view of equality of civil rights has hitherto been found to be impossible. The Mohammedan religion when first accepted by the barbarous Turks gave them some new and grand ideas, and inspired them with the zeal of fanatics; but, from the very beginning, in its formal worship, in its pernicious customs, in its defective morality, in its arrogance and intellectual stagnation it planted the seeds of decline and decay. The result is seen in a state without progress, in a home where woman has been degraded, in a society where religion and morality have been divorced, and in a people which, by reason of polygamy, concubinage, slavery, and crimes against nature has been steadily diminishing in numbers and strength.

In the past century attempts at reform were made by Sultan Selim III, Sultan Mahmoud II, and Sultan Medjid, but the imperial edicts promising equal civil rights and religious liberty failed to secure the support of the great body of Mohammedans, and were never heartily enforced. The Great Powers of Europe likewise, aiming to ameliorate the condition of the Christian subjects of Turkey, caused to be inserted in the Treaty of Paris of 1856, and in the Treaty of Berlin of 1878, articles which recognized and commended the reforms promised by the Turkish rulers; but the execution of these reforms was left to the Turks, and the European Powers have never made a united and hearty effort to secure reform in Turkey. In fact, the ineffective meddling in Turkish affairs on the part of Europe has done more harm than good.

Such was the state of affairs when in July, 1908, the Turkish revolution inaugurated by the Young Turks surprised and delighted the world. There is reason to believe that at least 20 per cent of the Turkish people really meant to revolutionize the Turkish government. The Young Turks started out with the noble motto of liberty, justice,

equality and fraternity, words which they never learned from Mohammedanism, but from Christian Europe and America. They deposed the cruel tyrant Sultan Abdul Hamid, organized a parliament of 245 deputies, including quite a number of Christians, all chosen by vote of the people, recalled 40,000 exiles, dismissed 30,000 spies, punished by death many Turks guilty of reaction and massacre in Constantinople and Adana in 1909, embodied Christian soldiers in the army, granted freedom of worship in private houses, freedom of public assembly, freedom of travel, freedom of the press, and freedom of education for Moslem students. In short, the Young Turks attempted to secure, not only the overthrow of despotic rule, but also equal civil rights for all Ottoman subjects. This attempt received official sanction from the Sheikh-ul-Islam, who, by a circular letter addressed to all the religious leaders of the Turks, declared that, by a correct interpretation of the Koran, the sacred law of Islam accords with the demands of a constitutional government and of modern civilization. This declaration was not in harmony with Mohammedan tradition or practice, but was most significant. The leading Turkish newspapers of Constantinople also labored to convince the Moslem population that the new movement harmonized with the teachings of the Koran. The newspaper organ of the Young Turk party, called the *Tanin*, published sometime after the revolution of 1908 this remarkable declaration: "We cannot survive as a nation without the sympathy of Europe, and we cannot get the sympathy of Europe unless we conform to European forms of government."

Sad to say, the new movement, so hopefully begun, failed to develop really wise, capable, unselfish and patriotic leaders, and the Young Turks, in order to conciliate the old and traditional Moslem sentiment and so strengthen their position, tried to merge all the peoples of Turkey in one type of Osmanli subject, without due regard to differences of race,

language and religion, and so alienated their most earnest supporters. Then again the attention of the new government was very largely occupied with foreign questions—with the action of Austria in annexing the two Turkish provinces of Bosnia and Herzegovina, of Bulgaria in declaring herself independent, of the Greeks in Crete in demanding union with Greece, and of Italy in her seizure of Tripoli. Thus the Young Turks, intent on carrying out Utopian projects at home and preoccupied with external questions, failed to conciliate the people by internal reforms, especially in Macedonia. The Great Powers who were parties to the Treaty of Berlin specially stipulated for reforms in that province, but, strange to say, as usual left the execution of these reforms to the Ottoman government, and the Turks, both under Sultan Hamid and under the new government, through delay lost the golden opportunity to settle the burning question of Macedonia. In this province some 600,000 Bulgarians, 400,000 Servians, 400,000 Mohammedans and 300,000 Greeks have for many years been engaged in bitter racial and religious conflicts, and revolutionary bands made up of Bulgarians, Greeks and Servians, have in turn harassed, robbed and murdered the people. An autonomous administration, under a wise and firm Christian governor, with a body of native police under able European officers, and with the administration of equal justice for all, would have satisfied the people and quieted the province.

Profiting from this situation the four Balkan States, forming a secret alliance, in 1912 declared war against Turkey.

Of these states Montenegro, though several times overrun by the Turks, has always recovered her freedom; Greece has been independent for 80 years, and Servia and Bulgaria have been entirely free from Turkish control since the Treaty of Berlin in 1878. Hence, in recent years, these states have had no special complaint against the Turks. What then were

the causes of the war? The motives of the allied states were three.

First, the memory of ancient wrongs ever rankled in the breast of every Greek and Slav. The cruelty of the early subjugation of these races, the oppression of centuries, and the injustice and arrogance of the Turks provoked undying hatred. Under such circumstances revenge was sweet. Hence the peoples and the governments of the Balkan States, from the time they achieved self-government, began to sharpen their swords and to prepare for the opportunity of avenging themselves on their ancient foe.

Secondly, the peoples of the Balkan States were moved by sympathy for their co-religionists still under the Turkish rule. The kings of all the allied states set forth in their declaration of war that their object was to deliver their fellow-countrymen from oppression. And this was true, though not the whole truth. Indeed, had the Bulgarians, Servians and Greeks of Macedonia come to an agreement among themselves, they might very greatly have ameliorated their sad condition. It is difficult to apportion the responsibility, but it is clear, that of all parties concerned, the ruling Turks were the most to blame. Authority was in their hands and theirs was the chief responsibility.

Thirdly, the allied States had a passionate desire to extend their borders. In mediæval times Bulgarians and Servians ruled, in turn, over almost all the Balkan peninsula. These people cherished the memory of their ancient power and glory, and they, together with the Montenegrins and Greeks, for racial and commercial interests naturally desired to extend their bounds. In short, in the progress of the war, all motives combined in the purpose to drive the Turks from Europe and to divide the Balkan lands among the Balkan States.

The war was short and decisive and the success of the allied armies surprised the world. The four Balkan States

won great victories in the face of large Turkish armies. All this they were enabled to do by rapid movement, by the secrecy of their operations, by the superior strategy of their commanders, by the bravery and endurance of their soldiers, by the excellence of their organization and discipline, by successful arrangements for feeding their armies and by their superior artillery. In all these respects these "ex-slaves" of the Turks evinced their superiority, gave their former masters such a beating as they had never had before, and showed what freedom can do. In all previous wars the Turks had fought against great European armies, but the humiliation which they were now called upon to endure was that they were beaten by those whom they formerly despised as "rayah" or slaves.

Sad to say, the Balkan States and Greece, after defeating the Turks, declined to accept the advice of the Great Powers of Europe and refused to settle their differences in regard to the division of the conquered territory by conference and mutual concession. Hence arose the second Balkan war, between Bulgaria on the one side and Servia and Greece on the other side; a war which led to dreadful losses to all the parties, especially to Bulgaria. Treaties were, however, eventually signed, and peace was reëstablished. As a result of the war Turkish authority was excluded from Europe, save that Adrianople and the southeastern section of Thrace, including Constantinople, remained to the Turks. This exclusion of the Turkish rule from the Balkan peninsula was a righteous act. In this beautiful part of Europe the Turks had held undivided sway for nearly 500 years, and in all this period they had never learned to rule with equal justice over Moslem and non-Moslem peoples. They had taxed the people and had themselves eaten up the taxes. They had failed to improve the condition of the people, and so had never won their confidence and willing support. In short, they were unprofitable servants, and so were rightly

excluded from the lands which they won and held by the sword.

To the Turks, however, there remained, besides Adrianople and Constantinople in Europe, the lands of Asia Minor and Syria, with 17,000,000 inhabitants. Of these inhabitants 12,000,000 are reckoned as Mohammedans and 5,000,000 as Christians and Jews. In the Balkan peninsula outside of Turkish territory, there are about 2,000,000 Mohammedans, but the large majority of them are not of Turkish but of Christian extraction, whose ancestors, whether Bosnian, Albanian, Servian or Bulgarian, became Mohammedan after the Turkish invasion in order to preserve their lives and property and honor. Of the 12,000,000 Mohammedans still under Turkish rule, exclusive of the inhabitants of Arabia, some 9,000,000 are of Turkish extraction, and the remainder are Pomaks, Circassians, Lazes, Eruks, Kizilbashs, and others. The Turks of the latter times have not been a prolific race, and by reason of losses in innumerable wars, by reason of polygamy, unrestrained divorce, practices against nature and poverty have for a long time been diminishing in number. It is said that the real Turks in large areas of Asia Minor do not number more than seven to the square mile. Moreover time has brought about a very considerable change in the appearance and mental traits of the Turks. In the early centuries of conquest the Turks frequently took wives from among the Christian population, and for many years official and wealthy Turks have been accustomed to buy as wives beautiful girls from the Circassians. The result is that many Turks, especially of the well-to-do class, are handsome men with European features.

Of the Turks in general many good things may be said, but, also, with the good there is a lamentable mixture of the bad. From their religion they have learned to abstain from intoxicating drinks, but through their intercourse with Europeans

many Turks, especially those of the official and military classes, have become accustomed to the use of every kind of alcoholic liquor. From the religious requirement of ablution they have learned to keep their bodies clean, but slight attention is given to purity of thought, word and act. They have learned politeness of manners, but they lack frankness and sincerity and a regard for the truth. From their religion they have learned the equality and brotherhood of all Mohammedans, but this brotherhood does not extend to any outside the pale of Islam. They have special words of salutation for fellow-believers, but they never use these words in addressing those whom they condemn as *ghiaours* or infidels. They are taught to pray, but their prayer consists, with many genuflections, of a few Arabic verses quoted from the Koran, committed to memory and recited without thought or feeling, often, indeed, without an understanding of the words uttered. Hence in the Turkish phrase they are said, not to offer or say prayer, but to "perform" prayer. They are taught to fast with entire abstinence from food and drink from sunrise to sunset during a whole lunar month, but the fasting implies no recognition of sin or of repentance, and while they fast by day they feast by night. They are taught to give alms, but the motive for alms-giving, as for every religious act, is the acquisition of merit. They are taught to be contented with their lot, but this fatalistic contentment leads to inattention to business and a lack of thrift.

Ignorant of the word and will of God, the Turks fail to distinguish between right and wrong, and have no proper conception of sin. As a natural consequence, lack of moral principle is the greatest defect of the Turkish character. Lacking moral principle, they lack confidence in one another. Bound together by a religious bond, they obey their spiritual leaders, but they seldom combine among themselves either for business or for public enterprise. Hence the great commercial and banking business of Constantinople, the trolley

cars, the electric lighting, the telephone, the water works, and the tunnel between Galata and Pera, all these and other public utilities have been in the hands, not of the Turks, but of native Christians or foreigners. In fact, the lack of honest, unselfish, trustworthy and truly patriotic men is the greatest misfortune of Turkey. Turkish children are not taught to be truthful and pure, and in after life they seldom change for the better.

Education is the crying need of Turkey, and without education there is no hope for the Turkish race. Education, however, must mean not only education of the mind but also of the conscience. The recognition of God, not the God of Mohammed, but the God of Jesus Christ, and obedience to him—this is the supreme demand of the hour. Turkish boys and girls are attractive and clever; let them be thoroughly trained intellectually, morally and spiritually, and the boys when they become men will be honest and trustworthy, able to guide the affairs of state, and the girls when they become wives and mothers will be able to train their children, both boys and girls, so as to gladden their homes and bless their country. It will take time to educate the mothers, but there is no other way to produce such men and women as the state requires. Many intelligent Turks now recognize the absolute need of female education, and are trying to establish high schools for Turkish girls. The government also recognizes the same need, and, being unable to find educated Turkish women to manage girls' schools, the government has sent young Turkish women at its own expense to the American College for Girls at Constantinople, that these young women after receiving an education in the American College may become principals of Turkish schools for girls. We are happy to add that since the Young Turkey revolution of 1908 Mohammedan children, boys and girls, have been allowed to attend Christian schools, and in the American high schools and colleges found in Asia Minor, Syria and Egypt for some

time there have been enrolled as many as a thousand Mohammedan pupils each year.

THE GREEKS

Before the recent Balkan war the Greeks in Asia Minor, in the Balkan peninsula and in the Ægean Islands are supposed to have numbered over 3,000,000. From the time of the Turkish conquest they were subjected to many and grievous disabilities. In many parts of the interior the Greeks and other subject peoples were forbidden to speak in their native tongue and were obliged to use Turkish, they had no equality of right in Turkish courts, their sons under the name of Janissaries were forced to serve as soldiers and to fight the battles of the Turks, and many of their daughters were compelled to enter Turkish harems. Many Greeks, especially men of capacity, in order to secure power and wealth professed themselves Mohammedans and entered the Turkish service; indeed not a few of such men became high officials and were invested with great authority.

It is surprising that in spite of a large intermixture of blood the Greeks have kept their racial features and their national characteristics to so large an extent. They are still a forceful, industrious and intelligent race. They are enterprising merchants, hard-working farmers, good artisans and bold sailors. During the long period of their subjection they have taken on some of the defects of a conquered people, but at the same time they are intensely patriotic. For years they have produced few, if any, great men, and naturally they have prided themselves on the glories of their ancient history. They have clung tenaciously to their ancient church, and but for the church they would long since have been overwhelmed by the Mohammedan deluge. Owing, as they do, so much to their Christian name and church organization, it is sad indeed that they still hold to many mediæval errors, still trust to

the sacraments for salvation, still adore their images (icons), still pray to the saints, and generally are proud and self-sufficient. They accept the Bible as the Word of God, but where they have the power, as in the kingdom of Greece, they will not allow the ancient Greek Scriptures to be translated into the modern Greek tongue, nor will they allow the circulation of the modern Greek Scriptures published by the Bible Societies. Lacking a spiritual experience they do not come directly to Christ for salvation, but rely on the offices and prayers of their priests. At the same time, many Greek laymen and not a few of the clergy have come to understand evangelical truth, and no longer trust to priestly functions for salvation. Even among the Greeks a cry for reform is heard.

THE ARMENIANS

The Armenians are an ancient people of the Aryan race. They claim descent from Haig, son of Togarmah and great grandson of Noah (Gen. 10:2-3). The word Armenia (the Hebrew is Ararat) used in 2 Kings 19:37 and Isaiah 37:38, designates the country of the Armenians, and is thought to have been derived from Aram, the seventh king of the Haig dynasty, contemporary with Isaac and Jacob. The Armenians were a warlike race, often in conflict with the Assyrians and other nations, and maintained a kingdom for 1,800 years. Their king Dikran (Tigranes I) is said to have assisted Cyrus in the capture of Babylon, 538 B. C. The Armenians were defeated by Alexander the Great 323 B. C., and the Haig dynasty came to an end. A second Dikran (Tigranes II) restored the Armenian kingdom about 90 B. C. In 30 B. C. Armenia came under the rule of the Romans.

At various times during the Christian era the Armenians recovered power, and under Dertad II (Tiridates) about 300 A. D. through the preaching of Gregory the Illuminator

(Krikor Lousavorich) they embraced Christianity. They suffered extremely from the Parthians, Romans, Saracens, Turks and Mongols, and yet in the mountains of Cilicia (Central Turkey) a considerable number of the Armenians maintained their independence until 1393, when their last king, Leon VI, died in exile in Paris. Owing to the oppressive rule of the Turks many Armenians have migrated to Russia and Persia, others are found in all parts of Asia Minor and in adjoining lands, and in recent years some 80,000 have migrated to America. In view of all their sufferings from oppression, massacre and war, it is a wonder that the Armenians have not become extinct; until recently, however, they numbered some 3,000,000. Of these 1,500,000 were found in Turkey, 1,200,000 in Russia, 150,000 in Persia, and others in Egypt, Europe, and America. Their history proves that they are a staunch and virile race, home-loving, industrious and intelligent.

During six hundred years of Turkish oppression they have shown a wonderful power of recovery from disaster and massacre, and as farmers, artisans and traders have always forged ahead. They have formed an important part of the body politic in Turkey, and their unequal and unjust treatment by the Turks has been a stupid blunder and an unspeakable crime. In all the sad and bitter experiences of the past centuries the Armenians have been held together and saved from extinction by their loyalty to the church, and rather than deny Christ multitudes have suffered martyrdom. In the early part of the fifth century a learned Armenian, named Mesrob, invented the Armenian alphabet, and subsequently he and two companions made an excellent translation of the Bible into Armenian. The sad thing about the Armenians is that in all their history they have suffered loss from inability to harmonize their views and pull together. May God teach them wisdom at the present time, and make them the



ARMENIA'S GRAND OLD MAN
MUGERDITCH KHRIMIAN, "HAIOTZ HAIRIG"
The late Catholicos, head of the Gregorian Church.

means of great blessing to Turkey and to the other lands where they are scattered.

Further information respecting the Armenians is given in Chapter II, entitled "The Armenian Question."

THE JEWS

In the early part of the nineteenth century the Jews in Palestine were few in number and in a pitiable condition. Tolerated by the Moslems but not esteemed, despised by the Christians, without landed property or lucrative business, they were strangers in their fatherland and miserably poor. It was natural that the Christians of America should pity the Jews, and it was fitting that the officers of the American Board, in sending missionaries to Turkey in 1819, should think, first of all, of establishing a mission in Jerusalem. Owing to the hardness of heart of the Jews and the greater hopefulness of work in other fields, the purpose of the American Board to preach the Gospel to the Jews of Jerusalem was never realized. It is pleasant to record, however, that other bodies of Christians have carried on missionary work for the Jews of Palestine.

When the Jews were expelled from Spain in 1492 many thousands migrated to Salonica, Constantinople and Smyrna. Their descendants are, for the most part, poor, wretched, and spiritually blind, but some from among them have become eminent as merchants, bankers and professional men. The colony in Salonica has flourished more than any other Jews in Turkey. Strange to say, several thousands of these Jews, from choice or compulsion, early professed themselves Mohammedans, and their descendants, to the number of 5,000, are such today. When in 1832 Rev. William G. Schauffler came to Constantinople as a missionary, he was instructed to devote himself to work for the Jews. He la-

bored indefatigably for years to prepare a revised translation of the Bible in Spanish, written with Hebrew letters, and in 1842 saw the completion of the first edition in Vienna. In 1850 Messrs. Dodd, Maynard and Parsons and their wives were sent as missionaries to the Jews in Salonica, and in 1851 Mr. and Mrs. Morgan were added to their number. Disease and death, however, soon scattered them, and in 1855 the mission of the Jews was passed over to the Free Church of Scotland, which has carried on work for the Jews in Salonica, Constantinople and Smyrna, chiefly by means of schools and publications and dispensaries, and with no little success. In 1856 Dr. Schauffler, after 23 years of labor for the Jews, accepted an invitation to work the remainder of his life for the Moslems. At the present time the total number of Jews in the Balkan peninsula, in Asia Minor, and in Palestine is thought to be not more than 500,000.

THE BULGARIANS

In the early part of the Christian era that part of the Balkan peninsula now called Bulgaria was overrun by Goths, Huns, and Slavs. In the seventh century a new people called the Bulgari, thought by ethnologists to be of Finnish origin, crossed the Danube and occupied the land. They conquered the Slavs, but in the course of two centuries became one with them, adopting the Slavic language and customs, but giving their own name to the mixed race and to the country. In the ninth century under King Krum, in the tenth under King Simeon, in the twelfth and thirteenth centuries under John Asen I, called czar, and John Asen II, the Bulgarian kingdom embraced a large part of the Balkan peninsula, and the Bulgarians, often in conflict with the armies of the Greek Empire, thrice attempted the capture of Constantinople. The Greek emperor Basil II (976-1025) called the "Bulgarian slayer," fought against the Bulgarians for

22 years and desolated their country. The memory of his cruelty, especially to several thousand prisoners (1014) whose eyes he caused to be put out, has rankled in the hearts of Bulgarians for centuries. King Boris I decided to adopt the Christian religion in 864, and for more than a thousand years Christianity has exerted a powerful influence on the Bulgarians. The brothers Cyril and Methodius, sons of a high military official in Salonica, in the latter half of the ninth century gave to the Bulgarians the Cyrillic alphabet and a liturgy, and translated the Bible into Slavic.

The reign of King Simeon (893-927) was distinguished not only for material progress but also for literary activity. John Asen II (died 1244) founded the national Bulgarian church and gave religious liberty to all. After the great victory of the Turks on the plain of Kossovo in 1389 the Bulgarians lost their independence, and for more than 500 years were quiet and submissive under the Turkish domination. After the capture of Constantinople by the Turks in 1453 the Bulgarians were subjected in all religious matters to the Greek patriarchate, and the ecclesiastical rule of the Greek clergy was worse than the civil rule of the Turks. During this period of darkness and oppression no sign of progress appeared, and the Bulgarian peasants, shut up to their fields and flocks and often made to toil as serfs, simply stagnated both intellectually and spiritually.

In the nineteenth century light began to dawn. The first Bulgarian school was opened by a Bulgarian in Gabrovo in 1835. Other schools followed, the Turks not interfering. The first object of the Bulgarian patriots was to get rid of the intolerable rule of the Greek patriarch and the Greek bishops, and, after 22 years of controversy with the Greek patriarchate, in 1870 the independence of the Bulgarian national church was recognized by the Turks, and a Bulgarian exarch was appointed to administer the ecclesiastical affairs of those Bulgarians who were still under the Turkish rule.

As the result of the Russo-Turkish war, in 1878 the Bulgarian principality was constituted, and in 1885 the autonomous province of Eastern Roumelia was added to Bulgaria. Finally, in 1912 Bulgaria was recognized as an independent kingdom under King Ferdinand. Since the Bulgarians secured self-government in 1878 they have made remarkable progress. In the Balkan war of 1912-13 the Bulgarians won brilliant victories, and had the Balkan States and Greece divided the conquered territory by compromise and mutual agreement, their united power would have commanded the respect of Europe and their united voice would have been decisive in the settlement of questions touching the Balkan peninsula. Let us hope that a federation for self-defence may still be effected between the Balkan States and Greece.

The Balkan peninsula, like Asia Minor, is a beautiful land with a temperate climate, great natural resources, wooded mountains and fertile plains, broad rivers and rich valleys, where flocks and herds find abundant pasture, and where all cereals and fruits and vegetables grow in abundance. Alas, the peoples in these fair lands, owing to racial jealousies and strifes, to century-long conflicts between Slavs and Greeks, and, finally, to an incapable, corrupt and fanatical Turkish domination, have remained in ignorance, poverty and wretchedness. In general, it may be said that the lands in Asia, Africa, and Europe which Mohammedan Arabs and Turks, with the aid of many renegade Christians, conquered, were among the fairest portions of the earth, but wherever Arabs and Turks have held rule, by reason of their arrogant claims, mental stagnation, unjust discrimination against Christians, and cruelty, they have hindered the material, mental, and moral growth of their subjects and have condemned their empire to weakness and dismemberment.

The American Board began work among the Bulgarians in 1858, while the land was still under the rule of the Turks. If at that time the hierarchy of the national church had had

the power, probably they would not have permitted evangelical teaching, since it conflicts with the sacramentarian and sacerdotal system of the Oriental churches and so weakens the power of the hierarchy. Now, however, the missionaries have won the day. By the influence of Robert College at Constantinople, which during the past 50 years has given to the Bulgarian government many of its highest officials; by the influence of the modern Bulgarian Bible, of missionary books and schools, and of the paper called Zornitsa; by the influence of 26 evangelical Bulgarian churches, and the patriotism of the Protestant Bulgarian soldiers; and by the charitable labors of the missionaries, the esteem and confidence of the Bulgarian people have been won, and now neither the Bulgarian people nor the government would turn out the missionaries. Wherever the Bulgarian government rules there is a free and open door for Christian work.

THE ALBANIANS

The Albanians are an Aryan race, first known as Pelasgians, but called Illyrians by the Romans. With 25,000 Albanian soldiers Alexander the Great conquered Asia. Their country lies along the shore of the Adriatic Sea, with Montenegro on the north, Greece on the south and Macedonia on the east. It is a very mountainous country, divided in the center by the river Skumbi, which empties into the Adriatic. The people north of this river are known as Ghegs though they call themselves Skipetars (rock-dwellers), and those south of the river are known as Tosks. From the earliest times they have been divided into clans, each loyal to its chief. They resent any injury done to any member of the clan, and blood feuds (vendetta) are common. Like the Highlanders of Scotland they wear a kilt and an embroidered jacket. They are a handsome race, independent and brave, and the men always go armed. They greatly love their moun-

tains and are intensely patriotic. Their women do much outdoor work, but are treated with respect. With some variety of dialect, their language is one, and their customs are one.

For 2,000 years they have been under Greek, Roman, Slavic, and Turkish rule. Since the defeat and death of their great hero, Iskender Bey, in 1467, their country has been overrun by Turkish armies, but the Turks have never really subdued them, and the tribes have often refused to pay taxes. After the Turkish invasion of their country in the fifteenth century many Albanian chiefs professed themselves Mohammedans in order to hold their lands and to confirm their power, and many of the tribesmen, sometimes whole clans, followed the example of their chiefs. Yet the Albanians never became good Mohammedans; they have not been scrupulous in saying their prayers or in the observance of their fasts and feasts, and have not followed the polygamous habits of the Turks. Indeed, it is said that some Mohammedan Albanians have reared their sons as Mohammedans and their daughters as Christians. The Albanians are supposed to number about a million and a half, of whom two-thirds are Mohammedans, and of the remainder 300,000 belong to the Greek Catholic, and 250,000 to the Roman Catholic, church. Some 35,000 Albanians have migrated to America.

The Turks have given high civil and military office to many Albanians, and the tyrant Sultan Hamid enrolled 5,000 Albanians as his bodyguard. For centuries, however, the Turks have done nothing to open up Albania by making roads, nothing to encourage agriculture or to promote education. No wonder then that the Albanians are miserably poor, and that some 90 per cent of the people are illiterate. After the Balkan war (1912-13) nearly half of Albania was occupied by the Greeks, the Servians and the Montenegrins, and had it not been for the intervention of the European

Powers, all their lands would have been seized by the hostile states surrounding them. As an independent Aryan people, neither Slav nor Greek, the Great Powers determined to recognize the Albanians as an independent state. They appointed a commission to organize the government and recognized Prince William of Wied as their ruler. This prince, however, did not know the Albanian language or the people; was not brought in touch with the chief men of the different clans; had no sufficient support for the maintenance of his dignity and authority, and, worst of all, was deceived by the few Albanians on whom he relied. Under such circumstances nothing but failure could have been expected. Since the resignation and withdrawal of Prince William, the land has been given over to division and strife, and the organization of a stable government cannot be expected until peace shall have returned to Europe.

Some 20 years ago two Albanian young women named Kyrias, educated in the Girls' Boarding School at Monastir and at the American College for Girls at Constantinople, opened a school for girls at Kortcha in southern Albania, and secured the favor and support of many Albanians. When, however, the Greeks in 1914 seized Kortcha and drove away the Albanians, the school was closed. The two missionaries of the American Board, Mr. Erickson and Mr. Kennedy, and their families, were also obliged to leave Albania. The missionaries are assured that many Albanians will gladly welcome their return, and they wait for the return of peace and the establishment of a stable government, that with the assistance of able helpers they may resume their work and greatly enlarge it on educational and medical lines.

THE SYRIANS

Syria, the land of divine revelations to patriarchs and prophets, the land wherein Jehovah instructed and disciplined

the Hebrew people for more than a thousand years, the land hallowed by the birth, the life, and the death of our Lord Jesus Christ—this land challenges our interest by the supreme importance of the marvellous events which transpired therein and by its present material wretchedness and spiritual destitution. Lying between the Mediterranean Sea and the Arabian Desert, with the Euphrates on its north-eastern and the Nile on the southwestern border, for long years it was the highway and the battle ground of the ancient nations. It was under the dominion, in turn, of Assyrians, Babylonians, Persians, Greeks, and Romans, and during the centuries of the Christian era has been under the rule first of the Roman and Greek, and then of the Saracenic and the Turkish empires. Its marked topographical features remain substantially unchanged. The mountains of the Lebanon on the north, the peninsula of Sinai on the south, the maritime plain on the west, the valley of the Jordan and the Dead Sea on the east, the great plain of Esdraelon in the center, and the mountains round about Jerusalem remain as in ages past. Invasions, wars, massacres and oppressions have condemned the land to a serious loss of population and the soil to barrenness.

The missionary work in Syria was for 50 years under the care of the American Board. Levi Parsons and Pliny Fisk were commissioned by the Board to establish a station at Jerusalem, and this they attempted to do, but they were able to remain in Jerusalem only a few months. They decided that Beirut was the most suitable place for the chief station of the Syrian mission, and there in October, 1825, after a service of only six years, Fisk died. Parsons had died at Alexandria, Egypt, in February, 1822. These pioneers were eminently fitted for the service to which they were sent, and their untimely death was greatly lamented. Not a few of their distinguished successors—Eli Smith and Cornelius Van Dyck, to whom and to their able native assistants the world

owes the model translation of the Bible into Arabic; William M. Thomson, author of "The Land and the Book"; Daniel Bliss, founder of the Syrian Protestant College; Henry H. Jessup, the distinguished preacher in Arabic, and George E. Post, the eminent professor of medicine—these and other able men were sent to the Syrian mission by the American Board. In 1870 by reason of the union of the Old and New School Presbyterians and the formation of their own Missionary Board, the Presbyterians withdrew from the support of the American Board, and, as was meet, the missions to Syria and Persia were transferred to the Presbyterians.

THE EGYPTIANS

Egypt is a fan with a handle 600 miles long, reaching south from Cairo to Wady Halfa, and with a body whose center extends north 120 miles from Cairo to the Mediterranean Sea, and whose outer edge stretches along the shore 180 miles from Palestine to Tripoli. The handle is the valley of the bountiful Nile, averaging 12 miles in breadth, with deserts on the east and west, and the body of the fan is the Delta. This is Egypt, with 6,000 years of wonderful history. It is an interesting fact, specially pertinent to evolutionists, that while our forbears in Europe were cave-dwellers, clad in skins and subsisting on raw flesh, the Egyptians were a civilized nation, whose works of architecture, sculpture, painting, and literature are the wonder and study of the world. Egypt, for 1300 years under the oppression of Mohammedan Arabs, Mamelukes and Turks, has since 1882, under English rule, enjoyed peace, justice, and prosperity previously unknown.

Let it suffice to say that the mission of the United Presbyterian Church of America, inaugurated in 1854, and blessed by the labors of such men as Lansing, Harvey, Watson, Hogg, and Alexander, has had great success both in Cairo, in the Delta and in the valley of the Nile. It is a matter of legiti-

mate pride and thanksgiving that in the various lands of the Ottoman Empire the missionary work has been carried on very largely by Americans, and that the missionaries of the various societies have labored in their respective fields with the utmost harmony, all of them praying and working for the revival of pure Christianity and the enlightenment of the Moslem peoples.

THE ARABS

Of the various peoples within the limits of the Turkish Empire the Arabs, numbering between 5,000,000 and 8,000,000, are undoubtedly the oldest. Claiming descent from Ishmael, from time immemorial they have inhabited a country, which, with no rivers, has in the center vast tablelands capable of only a scant cultivation, is surrounded on three sides by deserts almost impassable, and has coast ranges of mountains, in some places several thousand feet high. In ancient times the Arabs of the south formed what is known as the Himyarite kingdom, whence, it is thought, the Queen of Sheba came to visit Solomon, and in the north the Arabs built the city of Petra, whose ruins are a wonder to-day, but at no time have the Arabs had a united kingdom or acknowledged a central authority. From the earliest times they have been divided into numerous tribes, each under an independent sheikh or chief, leading for the most part a nomadic life, free and uncontrollable, with interminable quarrels, robbing and being robbed. A small portion of the people have dwelt in towns, but the real Arabs are the sons of the desert, the Bedouin.

Turkish authority has been confined to the western coast lands, called the Hejaz, including the sacred cities of Mecca and Medina; to the province of Yemen further south, and to the province of Hassa in northeastern Arabia, bordering on the Persian Gulf. The Arabs have never been friendly to the Turks, and four-fifths of Arabia is still under native

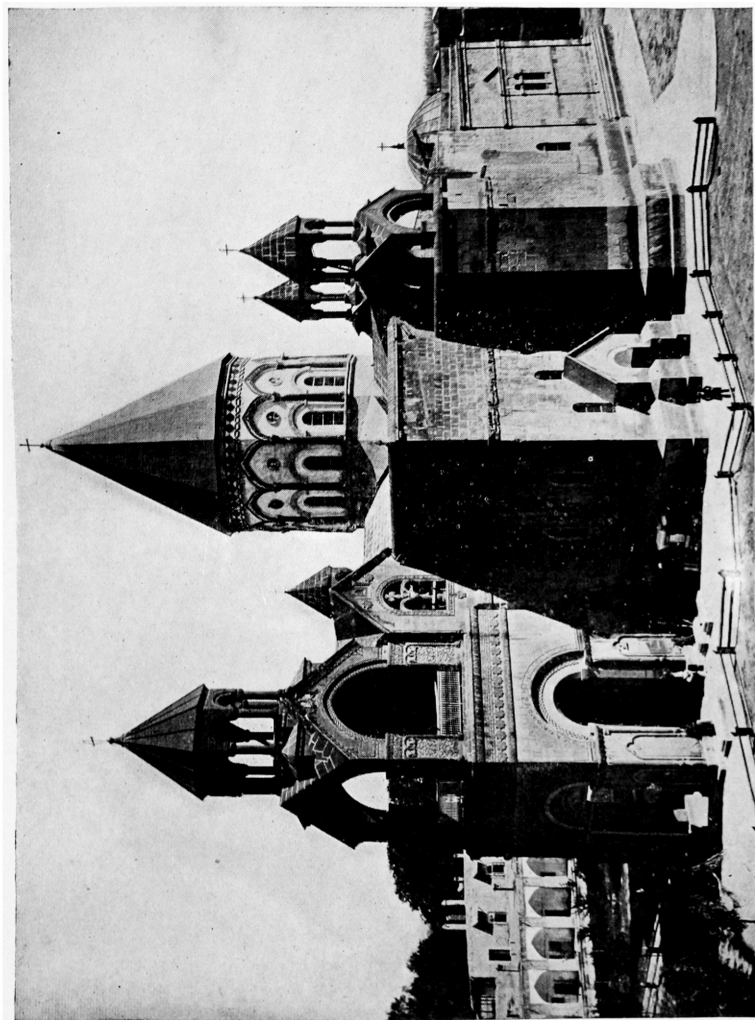
rulers. After the destruction of Jerusalem, many Jews and Christians settled in northern Arabia and in Yemen, but on account of its inhospitable climate and more inhospitable inhabitants, Arabia in all ages has been almost inaccessible to foreigners. Mohammed gave command that no unbeliever should be allowed to defile by his presence the sacred city of Mecca. Only seven Europeans are mentioned, who, since 1503, have visited Mecca. Familiar with Arabic and in the guise of Moslem pilgrims they braved the danger and were fortunate to escape with their lives.

The greatest boon ever bestowed on Arabia by Christians was the Arabic Bible. "The Bible," says Dr. Zwemer, "made modern missions to Arabia possible." Henry Martyn studied Arabic in India, and with the assistance of a converted Arab undertook the translation of the New Testament into Arabic. In 1811 he journeyed from India to Arabia, landing at Maskat. In his diary he says: "Arabia shall hide me till I come forth with an approved New Testament in Arabic." Sad to say, he was not able to carry out his plan, but was obliged by ill health to leave Arabia and undertake the long overland journey to Constantinople. He died at Tokat in Asia Minor, October 16, 1812. Ever since his death, however, the story of his life has been an inspiration to multitudes.

Many attempts have been made by English and Scotch Christians to open Bible depots at important points along the coast of Arabia, but without permanent success, save at Aden which is under English protection. The talented and consecrated young Scotchman, Keith Falconer, in 1886 undertook work for the Arabs at a place not far from Aden, called Sheikh Othman, but died of fever after only 10 months' service. His work was taken up by others and is still carried on, and the story of his life has been an incentive and a benediction to many. The Arabian mission, organized in 1889 and now called The American Reformed Church Mission, has

wisely used the medical agency for opening the way for the Gospel. It has established hospitals at Bahrein, an island under British protection in the Persian Gulf, at Kuwait, at Maskat and at Basrah. The work at the latter place is supported by the students connected with the University of Michigan, who in 1914 subscribed \$4,500 for the work.

The Arabian mission is reaping the reward of its patient service in dissipating prejudice and winning the confidence both of the Mohammedan rulers and the people. It has met with grievous loss in the death of both missionaries and native assistants, but from 1895 to 1912 its force increased from four to thirty-four missionaries, and from eight to twenty-seven native assistants. In 1913 the mission reported six stations and four hospitals, with 89 pupils under instruction, of whom 36 were Moslems.



THE ARMENIAN CATHEDRAL OF ETCHMIADZIN, CAUCASUS
The Seat of the Catholicos, Head of the Gregorian Church.

CHAPTER II

THE ARMENIAN QUESTION AND THE YOUNG TURKS *

THE ARMENIAN QUESTION

THE writer and his wife, returning to Turkey from a third furlough, arrived at Constantinople on November 5, 1895. It was at a time of great excitement and anxiety, for news of the massacre of Armenians was coming from the provinces day by day. Everybody was asking, "Why do the Turks rob and kill the Armenians?" Alas! after the lapse of 20 years this inquiry is still heard. To people of every race and land it seems inexplicable that a sovereign state—a state, moreover, whose population is scarce and which is in desperate need of tax-payers—that such a state should deliberately instigate and command the destruction of a very considerable part of its most enterprising and serviceable people.

In reply it may be said that Europe, not designedly, but in fact, is largely responsible for the attacks on the Armenians.

During 500 years the Armenians were quiet and submissive subjects of Turkey. They suffered from abuse, inequality of rights, extortion, and oppression, but by their skill in the industrial arts and by their enterprise in trade they made themselves useful to the Turks and managed to live. Some

* In view of the present wide interest awakened by current events in Turkey, it has been thought desirable to insert thus early in the book what concerns the racial relations of Moslems and non-Moslems, particularly the Armenians, in that country, and to present a statement of the lamentable failure of the present Turkish regime in treating justly their Christian fellow-countrymen.

of them became architects for the erection of Turkish palaces and mansions, purveyors for the army and navy, and business agents of high officials. Not a few Armenians were raised to important positions in the public service and attained influence and wealth. Yet, like all Christian subjects of the Turkish Government, they were always treated as rayahs—a subjugated people, with no assured civil rights, and no equal standing in courts of law, liable, on the whim of the Sultan or of some high official, to be robbed or exiled or put to death.

Hence, to relieve the hard and unequal condition of the Christian subjects of Turkey, the European Powers, especially Russia and England, from the time of the Greek revolution (1821–1829) repeatedly intervened in Turkish affairs, and notably through the Treaty of Paris (1856) and the Treaty of Berlin (1878) secured promises of reform. The execution of all reforms, however, whether promised by Turkey or stipulated by treaty, was left to the Turks themselves, and the Turks, well assured that the European Powers were not ready to take united and determined action to enforce the execution of treaty stipulations, ignored their promises and lost the golden opportunity to win the respect of Europe and the cordial support of the non-Moslem population.

Behold the rise of the Armenian question. The hopes and expectations of the Christians of Turkey, especially of the Armenians, for the amelioration of whose condition the Sixty-first Article of the Treaty of Berlin specially stipulated, were disappointed, and their last condition was worse than the first. Clearly it would have been better if Europe had left the Christians alone with the Turks rather than raise their hopes and then disappoint them. Moreover the Turks, humiliated and provoked by the interference of Europe, and esteeming the Armenians as furnishing the occasion of interference, began to hate them as never before.

Is it a wonder that under such circumstances some young

Armenians—a mere handful of the Armenian population—after 15 years of idle waiting (1878–93) became restless and desperate? Is it a wonder that these men, with the hope that possibly they might attract the attention and secure the help of Europe, in a few places in Asia Minor made demonstrations against Turkish oppression. They were repeatedly told that their demonstrations would be utterly unwise, vain and dangerous, but outrage and disappointed hopes sometimes make men mad.

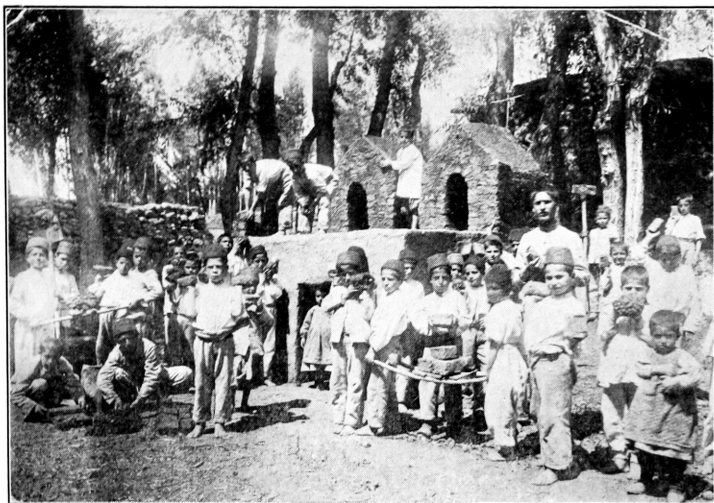
Now, had the Turkish authorities been sensible and just, they would have ferreted out the Armenian agitators and have punished them according to their deserts, but with this they were not content; on the contrary, in a spirit of fierce retaliation, they sought to wreak vengeance on the whole Armenian community or nation.

Such was the case in 1894 in the mountainous district of Sassoun, in eastern Asia Minor, bordering on Kourdistan. A few Armenian agitators got in among the poor and ignorant villagers and incited them to refuse to submit to Kourdish levies. The villagers, when called to account by the tax-collectors, declared that they were ready to pay taxes, but claimed that first they should be protected from the Kourds, who robbed them of their flocks and herds and often seized and carried off their women and girls. The government, however, proclaimed the whole Sassoun district in rebellion, and surrounded the district with thousands of Kourds and Turkish soldiers, who in a single month plundered and burned 27 villages, and slew, with brutal outrage and cruelty, some 15,000 men, women, and children. The order to the commander of the troops was to teach the Armenians a severe lesson, that is to say, to kill a large part of the people.

When the reports of European consuls and of a commission of inquiry brought the facts of the Sassoun massacre to the knowledge of the Great Powers, the ambassadors at Constantinople were instructed to draw up a Scheme of Reform, to

be carried out in the six provinces of eastern Asia Minor, largely inhabited by Armenians. After long delay and many revisions, this "Scheme," on the insistence of England, France, and Russia was finally accepted, and on October 17, 1895, Sultan Abdul Hamid issued an imperial order approving the Scheme and appointing a commission of high officials to superintend its execution. On signifying his acceptance of the Scheme, however, the Sultan is said to have declared that he would not be responsible for the consequences, and, in fact, the whole attempt at reform was an utter failure. Even before the promulgation of the imperial order, namely on October 8, 1895, the initial massacre occurred at Trebizond, where 800 Armenians were brutally killed and the goods in both their shops and homes were carried off. From that date until the end of the year the wave of massacre swept over the six eastern provinces, engulfing the villages, towns, and cities where Armenians lived; innumerable houses, schools, and churches were burned, a vast amount of property was stolen or destroyed, a great number of women and girls were carried off by Turks and Kourds, multitudes of people were forced to accept the Mohammedan religion, 100,000 Armenian men and boys were slain, and 500,000 Armenian women and children were reduced to beggary. Everywhere it was understood by the Mohammedan population that they were authorized, by orders from Constantinople, to kill all Armenian men and boys and seize their property; in many places soldiers and officers joined with the mob and shared the plunder. The massacres were perpetrated in contempt and defiance of Europe; they were an expression of Turkish wrath and vengeance; they were, in short, an attempt to end the Armenian question by the destruction of the Armenians. Europe raised the hope of the Christian population of Turkey, and Europe left them to their fate.

Even liberal-minded and honored Turkish officials seem to have justified this method of settling the Armenian question.



ORPHANS LEARNING TO BUILD HOUSES, VAN



ARMENIAN ORPHAN BOYS IN THE CAUCASUS

American gifts can save the remnant of this martyred race.

Mouamer Effendi, a leading Turk, a man of ability, who by popular vote was chosen mayor of Smyrna, said to an English friend: "It is absurd to think that we can govern the Armenians—a people so much abler than we are."

Kütchük Saïd Pasha, reputed a special friend of the English, and twice appointed Grand Vizier, is reported to have said in 1896: "To dispose of the Armenian question we must dispose of the Armenians."

The British consul, Mr. Fitzmaurice, was a member of a commission sent to Ourfa in 1897, to report on the massacres committed there (December 28–31, 1895). In an interview with the governor-general of Ourfa, he inquired, "Why do you destroy the Armenians? If you don't like them, why do you not allow them to leave the country?" The governor is said to have replied: "We need the Armenians. They are our doctors, lawyers, merchants, and bankers. Only once in a while we must give them a lesson, and teach them to know their place."

In short, so long as the Armenians were obsequious and submissive and accepted their lot with no thought of European intervention in their behalf, so long the Turks showed them no special animosity. But when with the growth of enlightenment and civilization the Armenians showed superior ability and outstripped the Turks in all walks of business and professional life; when, especially, the Armenians attracted European attention and Europe began to espouse their cause and to demand that they be treated as human beings, having an equal right to life, liberty and the pursuit of happiness, then the Turks began to look upon them with jealousy, envy and hatred; then religious fanaticism was aroused, and regarding them as enemies of the Ottoman state, they plotted their destruction.

Yet let it be noted that history records no spontaneous massacre of Christians by the Turks, but whether as regards Greeks, Bulgarians, or Armenians, the massacre of Christians

has always been instigated or commanded by the superior authorities.

Let it also be noted that in time of massacre in not a few places influential Turks, sometimes at the peril of life, have sheltered and have saved individual Christians and sometimes even groups of Christians.

Under the circumstances mentioned, the world cries out that to destroy, with a few agitators, hundreds of thousands of innocent men, women, and children is a blot on the Turkish name which can never be effaced.

We had hoped that under the constitutional government of the Young Turks there would be no more massacres of Christians in Turkey. Alas! the story of the Young Turks shows that they have outdone Sultan Abdul Hamid in ruthless cruelty.

THE YOUNG TURKS

In the summer of 1908 the city of Samokov in Bulgaria afforded my wife and myself a delightful retreat from the heats of Constantinople. While there the report reached us that, as the result of a revolutionary movement, a constitutional government had been proclaimed in Turkey, and on our return to the capital we found abundant and gratifying evidence that such was the fact. Such a change of government, utterly unexpected, was a great and glad surprise. The men who brought about this revolution called themselves Young Turks. Who then were the Young Turks? The curious fact is that most of the leaders in the movement were not Turks at all, but Mohammedans whose ancestors were Christians. Until the recent war (1912-13) there were in the Balkan peninsula some 2,000,000 Mohammedans, most of whom in origin were neither Turks nor Arabs, but descended from the early Christian nations inhabiting the land. After the Turkish invasion, 550 years ago, many Greeks, Albanians, Bosnians, Servians, and Bulgarians professed them-

selves Mohammedans in order to save their lives, their honor, and their property; and their descendants are now, for the most part, the Mohammedans of the Balkan peninsula. They changed their religion, but to the present time have retained, each nation, its mother tongue, its traditions and customs; hence they are allied, not to Asiatics, but to Europeans.

Now for many years the Turkish government has maintained two divisions of its army, numbering 60,000 men, in what was called European Turkey. These troops were very largely recruited from the European Mohammedans, and the great body of the officers came from the same peoples. Some of the officers received their education, in part, in the military and other schools of Europe, and became familiar with one or more of the European languages. For many years many young officers were ashamed and aggrieved on account of the unhonored position of their country, and were embittered by the despotism of Sultan Abdul Hamid and by the corruption of his ministers. Some of the officers were suspected by the Turkish authorities, and in order to escape arrest, imprisonment, exile, and, possibly, death, they fled to Europe. They congregated in Paris, Geneva, and other cities, formed secret committees and inaugurated a revolutionary propaganda. For years they carried on this propaganda with infinite secrecy and success, distributing their revolutionary documents in other divisions of the army and among the civil population, and gained many adherents.

Finally, when their plans were completed and preparations made, on July 23, 1908, telegrams were sent from many places in European Turkey to Sultan Abdul Hamid, in the palace of Yildiz, Constantinople, demanding from him the proclamation of a constitution, the summoning of a parliament, the dismissal of his corrupt ministers, and other reforms, and threatening that, unless these demands were immediately acceded to, they would march upon Constantinople with 60,000 men. The Sultan at once called his ministers to the

palace, and they passed a very anxious night. The upshot of their conference was that not one of the ministers was able to guarantee the safety of the Sultan's life. Hence on the morning of July 24, by command of the Sultan, telegrams were sent to all divisions of the army and to the governors of the provinces, announcing that his Imperial Majesty, Sultan Abdul Hamid, was graciously pleased to proclaim a constitutional form of government. The people were dazed and bewildered, not knowing what to believe, and when reassured their outbursts of joy defied description. Turks, Christians, and Jews joined indiscriminately in their joyful demonstrations.

The Young Turks thought it best to leave Sultan Abdul Hamid upon the throne, he solemnly swearing that he would rule as a constitutional sovereign, and so he appeared to be doing. At the same time the wily and perfidious man began to prepare for a reaction. By means of the chief eunuch and other servants of the palace, by means of religious teachers, called imams, whom he hired, and by the use of unlimited sums of money, in the course of nine months Sultan Abdul Hamid had deceived and seduced and suborned half the garrison of Constantinople, say 12,000 men. On the night of April 13, 1909, these mutinous soldiers rose upon their young officers, killing many of them and imprisoning others in their rooms, marched into the streets, crossed the bridge over the Golden Horn to Stamboul, took possession of the parliament house, killed several members of the new government, and in the course of the day secured control of the city. Sultan Abdul Hamid thought that he had carried the day, but he counted without his host. Within one week the Young Turks rallied, and by means of two lines of railway brought from Thrace and Macedonia and Albania some 45,000 troops, with artillery, ammunition and provisions, to the gates of Constantinople. This army took possession, first, of a fortification called Chatalja on the line of the Roumelian

railway, 25 miles from the city, and day by day captured without much fighting, the outlying fortifications. On Friday, the 23rd of April, the commander of the Young Turkey army, General Mahmoud Shevket Pasha, received information that Sultan Abdul Hamid in disappointment and rage had planned for the following day a general massacre of Christians and of his opponents in the capital. Thereupon General Mahmoud during Friday afternoon and night moved his army into the city in two divisions. One division after some fighting occupied the old city, Stamboul. The other division swept around the Golden Horn and on Saturday advanced upon Pera, the European quarter. Here there were very strong barracks, occupied by the mutinous soldiers, and severe fighting ensued, with a loss on both sides of some 2,000 men. By night, however, the Young Turkey army prevailed, and had possession of the city. On Monday the army surrounded the hill of Yildiz, situated three-quarters of a mile from the shore of the Bosphorus and separated from Pera by a valley. This hill, of 1,000 acres, was surrounded by a high wall and contained the palace of the Sultan, a palace for his wives, and another palace for the entertainment of European sovereigns, a porcelain factory, a theater, stables, and barracks for his bodyguard. Cannon were placed on the surrounding heights so as to command this hill, and on the morning of Tuesday the Sultan, seeing that his game was up, surrendered. The bodyguard was marched out and new troops were sent in. That night several young officers went to the palace of the Sultan and summoned him to their presence. He came in, pale as a sheet, trembling like a leaf, and begging for his life. He was told that his life would be spared, but that for the good of the country he must leave the city that night. The Young Turks dealt mercifully with the cruel monarch and allowed him to choose, as his companions in exile, eleven women, one child, two eunuchs, and five servants. These were placed in carriages, and after

midnight were driven to the railway station in Stamboul, were sent by special train 300 miles west to Salonica, and were consigned to a strong house prepared for them. Such was the end of a traitorous attempt to reëstablish the old system of absolutism, and the alacrity and determination with which the Young Turks met and crushed the mutiny, and thereby saved Constantinople itself from a general massacre, deserved all praise.

It may be added that on the same day as the mutiny in Constantinople the Moslem population of the city and province of Adana, instigated from Constantinople, rose upon their Christian fellow-subjects, and in the course of a few days robbed and murdered 20,000 Armenians, destroyed a large number of Christian villages, churches, and schools, and killed many religious teachers, including two American missionaries and 20 Protestant pastors and preachers and one college professor. Had the mutiny in Constantinople succeeded, the wave of destruction, as in 1895, would no doubt have swept over all Asia Minor. By order of the government 70 men, found guilty of complicity in the massacre, most of whom were Turks, were hanged in Adana. The mutiny and the massacre were the last stroke of the dying monster Sultan Abdul Hamid. Such in brief is the story of the revolution of 1908 and of the reaction of 1909.

The significance of the revolution of the Young Turks is found in the fact that, so far as we know, it was the first real attempt among Mohammedans to establish a constitutional government. For 1,300 years every Mohammedan ruler had been an absolute and irresponsible despot, the character of each reign being determined by the special traits of the sovereign. Revolutions without number had occurred in Mohammedan countries, but in every case the change had been from one despotism to another. The Young Turks of 1908, however, seemed to have learned the true idea of a constitutional government, with the Sultan as chief executive,

with a responsible ministry and a parliament, each department of the government loyally supplementing the other departments, and altogether constituting a government of the people, for the people, and by the people.

What now has been the issue of the government so hopefully begun?

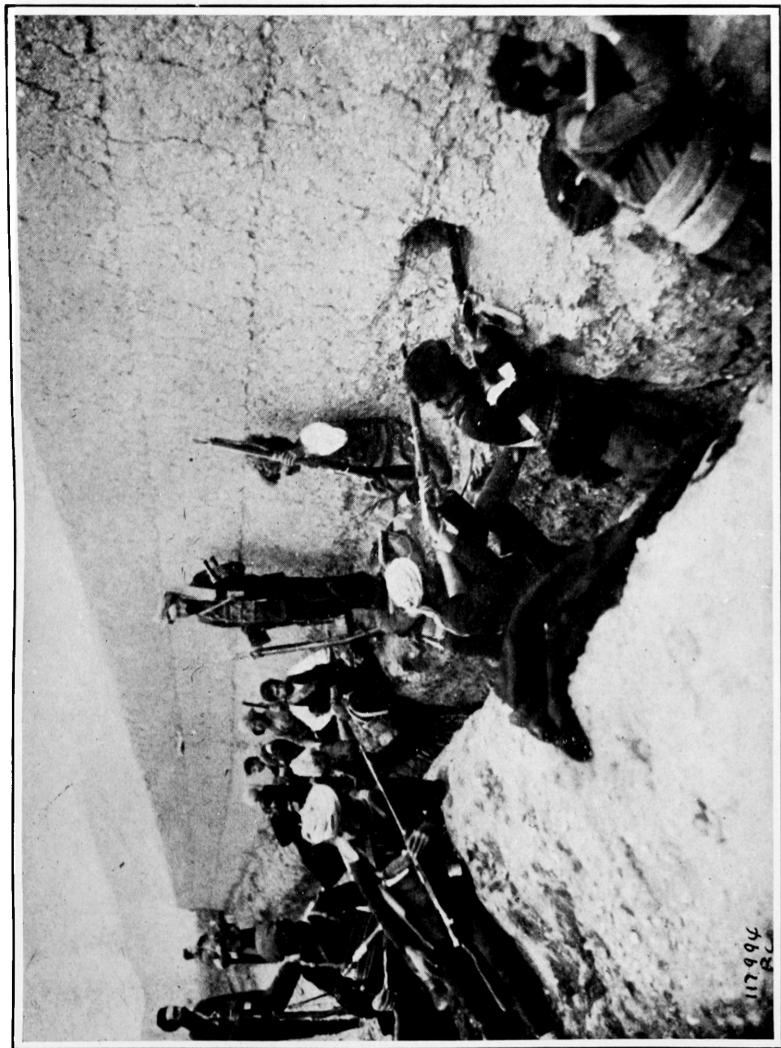
First, it is but fair to say that the Young Turks made a good beginning. At the peril of their lives they accomplished a revolution which was almost bloodless. In place of the cruel monarch Hamid, they put upon the throne his brother, Reshid Effendi, the legitimate heir, under the name of Mohammed the Fifth, a man now 70 years old, without force or initiative, but mild-mannered and well-disposed. They inaugurated a constitutional government in all its forms. They had command of the army and navy, and for at least a few years they had the confidence and support of 5,000,000 Christians and Jews, who, after the Balkan war of 1912-13, constituted nearly one-third of all the subjects of Turkey outside of Arabia. Moreover they had a powerful secret committee, called the Committee of Union and Progress, which formulated the policy and controlled all the movements of the Young Turk party both in the administration and parliament.

The trouble with the Young Turks was that they had no leaders who truly comprehended and heartily adopted the fundamental principle upon which a real constitutional government is based. (None of the leaders had had an American college training as the leaders in Bulgaria had.) That principle is the equality in civil affairs of all the subjects of the state, with impartial justice and equal opportunities for all. This principle the Young Turks adopted in theory, and for political reasons professed to follow, but in fact they were a small minority, perhaps 20 per cent of the whole Mohammedan population, and were soon confronted by the old traditional sentiment which demanded Mohammedan supremacy. In short, the everlasting controversy between the new

and the old, between equal rights and special privilege, between tolerance and fanaticism, between liberty and despotism asserted itself, and the intolerant Mohammedan sentiment triumphed. The Young Turks wished to maintain their power, and, while acting under constitutional forms, themselves became a despotism.

To attain *eclat* among their countrymen, in 1914, they, all of a sudden, denounced and abrogated the Capitulations, that is, the ancient treaties made with the European Powers, for the safeguarding of the persons and property of foreigners residing in Turkey. In consequence of the protests and threats of England, France, and Russia, and in order to secure support in the controversies with those Powers which they knew were sure to follow; in order also at the same time to thwart any further opposition at home, the Young Turks, contrary to the wishes of the great majority of the people, plunged into the great European war.

Still further to consolidate their power in Asia Minor and to obviate any interference of Europe in behalf of the Christian subjects of Turkey, following the example of Sultan Abdul Hamid, they adopted measures—measures the most cruel and diabolical—for the extermination of the Armenian people. First, they drafted into the army all able-bodied Armenian men; then they seized, imprisoned and secretly killed the remaining men and boys; then they drove from their homes the rest of the people, the young and the old, the rich and the poor, the sick and the well, and started them on foot from all points of Asia Minor on a journey of hundreds of miles, towards the deserts of Arabia, to die by the way from hunger and thirst, from weariness and exposure, while thousands of women and girls were forced into a life of shame and slavery in Moslem tents and huts and houses. Of course the goods and property of all these people—perhaps 1,000,000 in number—were seized and confiscated. These cruelties and crimes were explicitly ordered by the leaders of the Young



ARMENIAN DEFENDERS OF THE CITY OF VAN. SUMMER, 1915

For five weeks they shielded the women and children from Turks and Kourds who had ravaged the villages.

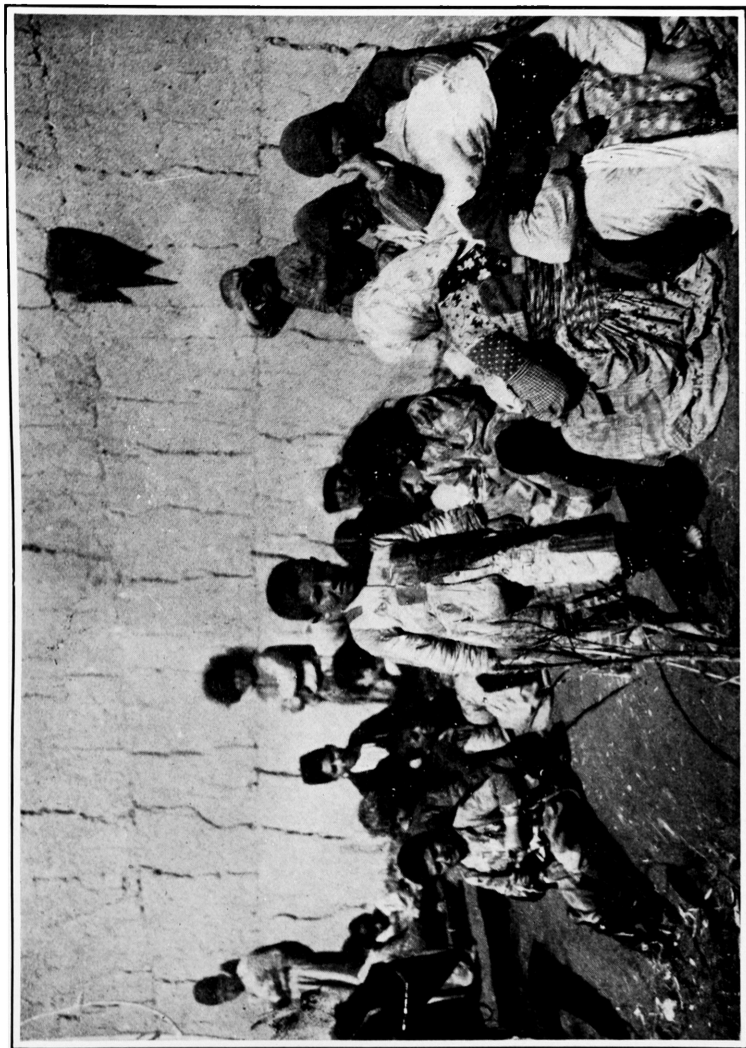
Turks at Constantinople and executed by the regular Turkish officials. We are glad to be able to add, however, that some officials refused to execute the infamous orders and gave up their posts, and we have reason to believe that a large part of the Mohammedan population did not approve of them. Alas! that the movement of the Young Turks, begun so hopefully, should issue in such crimes. Alas! that the Young Turks should thus have blackened their name with infamy, and should have rendered themselves unworthy of the recognition of any self-respecting nation on the face of the earth.

But the Turks say, "The Armenians are rebels. Witness what they did in Van! Did not the *Outlook* newspaper some months ago print a picture of the barricades which the Armenians built in the streets of that city?" Such was the statement of a Turk in a letter published in the *New York Times* of October 18, 1915. We reprint the picture.

Well, what are the facts? In April and May, 1915, Turkish soldiers and Kourds made savage assaults on the Armenian towns and villages within a circuit of 50 miles of Van. With merciless cruelty they killed thousands of helpless people, multitudes of girls and women they carried away to a life of shame and slavery; they drove away the flocks and herds, and stole whatever they could carry off; and, finally, they burned the houses of the villagers and left the land waste and desolate. Some poor wretches escaped to Van, and they brought to the American hospital women with breasts cut off and children so mutilated that decency forbids description.

In the large town of Agantz, only 40 miles from Van, all the Armenian men were ordered to come to the Government Building "to hear an important proclamation." Those who hesitated were forced to come by the police. When they were all within the enclosure, they were divided into groups of 50, they were bound and were all shot to the number of 2,500. The women and children and the houses with all their contents were then given over to the Turks and Kourds.

On April 20, by command of Jevdet Bey, the governor of Van, Turkish soldiers began an attack on Van, the ancient capital of the Armenian kingdom, and at the time a city of 50,000 inhabitants, three-fifths of whom were Armenians, and the remainder Turks. Thereupon some 3,000 Armenians, seeing the awful fate which threatened them and their families, determined to defend themselves with such weapons as they had and such barricades as they could hastily erect, and until the middle of May they held back, with small loss of life, several thousand Turkish troops. On May 16, the Turks and Kourds, hearing that a Russian force was approaching, raised the siege and fled towards Bitlis, taking with them from a Turkish hospital Miss McLaren, an American nurse, and Schwester Martha, a German nurse, to tend sick officers. In their flight the Turks left behind 25 Turkish soldiers, too ill to travel, and 1,000 destitute women and children, many of them dangerously ill with typhus fever. All these forsaken people the Armenians, by permission of the missionaries, brought within the mission compound, where they were lodged in the mission school buildings and hospital, and were fed and tended until near the end of July, at the peril of the lives of the missionary attendants. Indeed, early in July Dr. Ussher, the leading physician, and his wife, Mr. and Mrs. Yarrow, and Miss Rogers, the principal of the girls' school, were taken with the dreaded disease, and on July 13 Mrs. Ussher died, and was buried in the missionary graveyard, while her husband and Mr. Yarrow were too ill to be informed of the sad event. When, near the end of July, a larger Turkish force approached Van, the entire Armenian population and 15 American missionaries, including children, fled, and after weeks of incredible hardship and no little loss reached the Russian border. Mrs. Raynolds, whose leg was broken in the flight, utterly exhausted, died in Tiflis on August 12, 1915, two days before the arrival of her husband from America, and after 47 years of missionary service.



WOMEN AND CHILDREN OF VAN, 1915

They were saved from the Turks by the heroic defense of these mud walls, by their men.

It may be added that after the flight of the Armenians, the Turks and Kourds plundered the city of Van and burned a good part of it, including the mission hospital and church and several other buildings. Subsequently the Russians returned in larger force, and again the Turks fled, and Van is again in Russian hands.

Such is the history, in brief, of the so-called rebellion of the Van Armenians. It was an attempt to defend themselves and their families from sure outrage and death, and this attempt occurred only after the Young Turkish leaders in Constantinople had for months been sending into merciless deportation and destruction hundreds of thousands of innocent men, women, and children! Out of one body of Armenians numbering 5,000, deported from Harpout, only 213 survived to reach Aleppo, and these, almost naked and famished, were to be driven forward to the desert of Mesopotamia.

Are the few Young Turks who are responsible for such diabolical revenge the fitting representatives of their nation? We do not believe it. Is such action the end of the splendid attempt at constitutional government in Turkey? By the favor and mercy of God, we hope not.

MOHAMMEDAN PROTEST AGAINST ARMENIAN MASSACRES

According to *The Englishman* of Calcutta, a number of protests have been made by Indian Moslems against the Turkish policy of exterminating the Armenian population. "A striking address was delivered at Kerbala to the large gathering of Moslems who had assembled to take part in the final ceremonies of the Moharrum. Haji S. Zohar, the oldest member of the Society for the Prevention of Cruelty to Animals, in speaking of the terrible slaughter of Armenians by his hearers' co-religionists, the Turks, said a crime so repulsive as this was against God and the cardinal principles of the Moslem faith."—Quoted from *The Moslem World*, July, 1916.



DEAD FROM STARVATION, DISEASE AND CRUELTY

Over half a million Armenian women, children and aged men have been deported, the able bodied men having been killed. Prompt relief can save tens of thousands.

EXTENT OF THE ARMENIAN CATASTROPHE

In regard to the number of Armenians in Turkey and the extent of the disaster that has overtaken them, the best information at present available is found in Bulletin No. 5, issued May 24, 1916, by the American Committee for Armenian and Syrian Relief, 70 Fifth Ave., New York, of which Rev. James L. Barton, D.D., is Chairman, Mr. Samuel T. Dutton, Secretary, and Mr. Charles R. Crane, Treasurer.

This Committee is in the best position to learn the facts and to do all that can be done to aid the survivors, and deserves the most generous support of the American public. Up to the middle of July, 1916, the Committee had received contributions amounting to One Million Dollars, of which \$330,000.00 was contributed by the Rockefeller Foundation.

The following is quoted from the above mentioned Bulletin of the Committee:

The most extensive and most difficult work carried on by the American Committee for Armenian and Syrian Relief lies within the borders of the Turkish Empire. Here, in January, 1915, the Armenians numbered between sixteen hundred thousand and two million. Precise statistics do not exist. The estimates of the Turkish Government are usually considered to be too low and those of the Armenian Patriarchate sometimes too high, suggesting a tendency in the one case to minimize and in the other to exaggerate the size and consequent importance of the Armenian population.

Twelve months later, in January, 1916, from one-third to one-half of the Armenians in Turkey had fallen victims of deportation, disease, starvation or massacre.

All these statistics are subject to fluctuation due to the removal of the refugees from one region to another and also to the varying dates on which the enumerations or estimates were made. Bearing these critical considerations in mind we may tabulate the best figures, as follows:

ARMENIAN REFUGEES

Around Aleppo, Damascus, Zor	486,000
In other parts of Turkey	300,000

48b EXTENT OF ARMENIAN CATASTROPHE

In the Russian Caucasus	182,800
In districts of Turkey conquered by Russia	12,100
In Salmas, Persia	9,000
	<hr/>
	989,900

If we may add to these numbers the undeported Armenian populations in Constantinople and Smyrna, perhaps 150,000 in all, we can perhaps estimate the total number of survivors at under 1,150,000. If we accept the estimate that the Armenian population of Turkey at the beginning of 1915 was between 1,600,000 and 2,000,000 we should compute the number of deaths at between 450,000 and 850,000. We shall probably be safe in saying that the Armenian dead number at least 600,000.

Six hundred thousand men, women and children died within a year. There was recently held in New York City a Preparedness Parade, which marched up Fifth Avenue twenty abreast and took about thirteen hours to pass a given point. From 10 A.M. till well into the evening, this great army of over 125,000 continued to tramp up the street. If the Armenian men, women and children who died in Turkey within a twelvemonth should rise again and march in solemn procession to beg the assistance of the American people for their surviving brothers, the procession would not be 125,000 but 600,000, five times as long. Marching twenty abreast it would take two days and two nights to pass the Great Reviewing Stand.

CHAPTER III

THE LIFE AND CHARACTER OF MOHAMMED *

“CRUEL AS A TURK” is an expression often heard, and there is much in Turkish history to justify this characterization. Yet I wish to say, not only as my opinion but also that of many missionaries, that the Turks, by nature, are not more cruel than men of other races. Naturally the Turks have many good qualities. They are fond of children, of dumb animals, of flowers. They are kind and hospitable, cleanly and temperate. It is their religion as taught by the example of Mohammed, which, on occasion, incites them to rage and cruelty.

Like all Mohammedans the Turks have a sacred book, the Mohammedan Bible, the Koran. This book is a strange medley of sense and nonsense, of good and evil. On the one hand the Koran teaches that God is a spirit, omniscient, omnipotent and omnipresent, and Mohammedans give 99 names to God, each name expressive of some quality or attribute. But among all these names there is not one which expresses his love and fatherhood. In all the Koran there is no word which resembles John 3:16: *“God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”*

The Koran speaks of faith, repentance, good and evil

* Note: If any apology is needed for the inclusion of a chapter with the above title in this book, it is found in the fact that the moral lapse of Mohammed in his later years, jealously veiled as it is by Mohammedans, forms all through the Near East and in India the chief cause of moral decay among Moslems. With many Mohammedans the influence of Mohammed's life robs the Gospel of its power.

angels, the resurrection, the judgment, heaven and hell, but the explanation which Mohammedans give of these words is very different from the Christian explanation.

The Koran sanctions polygamy, concubinage, unrestrained divorce and slavery—institutions whose baneful influence words utterly fail to express.

It is not, however, the Mohammedan Bible which has made the deepest impression on Mohammedan peoples. Mohammedans say that the Koran was written in heaven, in the Arabic language, by the finger of God, on a stone of vast dimensions, called in Arabic, "*Levha-i-Mahfouz*," The Preserved Tablet. They say that a copy of this book was made, and was sent down from the highest to the lowest heaven, whence it was delivered, piecemeal, by the hand of the angel Gabriel to the prophet Mohammed. Hence they say that every one of the 77,639 Arabic words found in the Koran is an exact and veritable word of God, and cannot be changed. Hence Mohammedans have been loath to have their sacred book translated into the language of any Mohammedan people which did not speak Arabic. Now it is estimated that of all the Mohammedans in the world—some 200,000,000, or nearly one-seventh part of the human race—75 per cent. do not speak Arabic, and 90 per cent. are illiterate. Hence the great mass of Mohammedans do not, cannot, read their sacred book. They know only a few colloquial expressions and a few verses quoted from the Koran, committed to memory and repeated in their formal prayers, but the book itself they do not know. Hence, I repeat, it is not the Mohammedan Bible which has made the deepest impression on Mohammedan peoples. No, it is the story of the life of the man Mohammed.

Mohammed was born in the year 570 in Mecca, the chief city of Arabia. He was early bereft of his father and mother and was left to the care of his grandfather and uncle. He was a bright and active boy, but, strange to say, was never

taught to read or write, and in after years prided himself on being known as the illiterate prophet, and he himself declared that since he knew not how to read or write, he could never have composed the Koran, and that, hence, the book must have been composed by God himself. This is said to be the chief argument which Mohammed ever brought forward to prove that the Koran was the Word of God.

When Mohammed was 12 years old he was taken by his uncle on a trading expedition to Syria, and when 25 years of age, he was known for a while as Mohammed the camel-driver. The circumstances were these: For centuries before the coming of Mohammed the chief business of some of the poor tribes of Arabia was the transportation of merchandise. What was the merchandise and whence did it come? The merchandise consisted of silk, linen, tea, spices, drugs, incense, and precious stones found in China and India. Native merchants in the sea-board cities of those countries gathered together these costly commodities and sent them by sailing vessels across the Indian Ocean to the eastern coast of Arabia. Here the ships were unloaded, and the goods were taken up by caravans of camels and transported across the deserts of Arabia to the northwestern extremity of the Red Sea and to the borders of Palestine, whence the goods were distributed by native merchants to Egypt, Syria, Asia Minor and Europe.

Now there was in Mecca a rich widow, Khadijah by name, who had camels and was engaged in the transportation business, and, seeing the stalwart young man Mohammed, she hired him to attend her caravan on a trip to Syria. During this trip Mohammed came in close touch with the Christian peoples found in that land. He saw their manner of trading, of life and of worship. He saw their churches filled with pictures and images; pictures of a bearded old man said to represent God, pictures and images of Christ, of the Virgin Mary, of the apostles and saints. He saw the wor-

shippers entering the churches, each worshiper purchasing at the door a small candle, lighting the candle, entering the church, placing the lighted candle in a hole of an iron band set up in front of each picture and image, then prostrating himself on the floor and addressing his prayer toward the picture or image. All this made a very bad impression on the mind of Mohammed, and he seems to have come to the conclusion that the Christians whom he saw were substantially idolaters. Alas for the sad impression made upon this talented man! Had he seen some examples of the pure lives, and of the simple worship of the Christians of the first three centuries, what a different impression would have been made upon his mind! Surely he might have become a Christian! And we may well say that the corrupt type of Christianity which Mohammed saw in Syria in the sixth century was largely responsible for the errors and woes of Mohammedanism.

Now the widow Khadijah was much pleased with her young camel-driver, and offered him her hand in marriage and was accepted. She was then 40 years of age and he was 25. They lived happily together for 25 years, tasting both the sweet and the bitter of an ordinary human life. Their two boys died early; their four girls were early given in marriage; all their children died early save the youngest daughter, Fatima by name, who became the wife of Ali, the fourth caliph, or successor of Mohammed.

Mohammed was a man of commanding mien, of a piercing eye, of keen intelligence, of a firm resolution, faithful to his friends, but vindictive toward his enemies. He was a man of great religious susceptibility, and, not being obliged to work for a living since his wife was rich, he was accustomed to withdraw, for days and weeks at a time, from his home in Mecca to a cave in Mount Hira in the rear of Mecca, and there to give expression to his religious thoughts and feelings in Arabic, in poetic language, and these expressions

were written down by his friends and followers and afterwards became chapters of the Koran.

When Mohammed was about 40 years of age he seems to have discerned amid the dim traditions of the Arabians the elements of a purer religion, which he called the religion of Abraham, and through his intercourse with Jews and Christians he came to the conception of the unity and spirituality of God. With these new thoughts and conceptions of religion Mohammed became disgusted with the idolatry of his countrymen. Centuries before his birth the Arabians had built in Mecca a sacred house, called *Beit-Ullah*—the House of God. It was built somewhat after the pattern of the Tabernacle in the Wilderness, that is, in the shape of a cube, and, hence, was called the *Kaaba*, which is the Arabic word for cube. In this sacred house there was, first of all, a famous Black Stone, said to have been brought by the angel Gabriel from the Garden of Eden to Mecca. It is still there, and is an object of great veneration. Besides the Black Stone there were in the *Kaaba* 360 idols, belonging to the different tribes of Arabia, and, according to an understanding among the tribes, each tribe was permitted, once a year, to come to Mecca without molestation for the worship of its idols. Now Mohammed tried to persuade his countrymen to give up idolatry, but they refused to listen to him. Through their intercourse with Jews and Christians they had become familiar with the names of the patriarchs and prophets mentioned in the Old Testament, and they said to Mohammed, “You give no sign of being a prophet and we will not listen to you.” And so Mohammed, after having endeavored for a considerable time to get a hearing in his own name, at last came before his countrymen with the declaration that, once and again, he had had a vision of the angel Gabriel, and through the angel had received the command of God to preach, that is, to declare and publish his religious thoughts and sentiments, and this he began to do when about 40

years of age. He continued to preach to his countrymen in Mecca for 12 years, with ever-increasing persecution. In the first four years he made 40 converts, among whom the first was his faithful wife Khadijah, then his two adopted sons, Zeid and Ali, then some slaves, and, most important of all, four merchants of Mecca, among whom the chief was Abu Bekr, who became the first caliph, and during his whole ministry of 12 years in Mecca he made 150 converts.

When Mohammed was 50 years old he met with a grievous loss in the death of his wife and uncle, and so great was the persecution that he fled from Mecca to Tayif, a city 60 miles east. As soon, however, as he was found out in that city, he was driven away, and was obliged to return to Mecca, where for a while he secured the protection of an influential chief. Soon after his return to Mecca an event occurred fraught with great good fortune to Mohammed. On the occasion of the annual pilgrimage of the Arab tribes to Mecca for the worship of their idols, seven Arabs came from Medina, a city 250 miles north of Mecca. These men met Mohammed, had interviews with him, listened to his teachings and claims, and became his disciples, and on their return to Medina made many disciples in the name of Mohammed.

When Mohammed was 52 years old, so great was the persecution of himself and his followers that he commanded them all to withdraw from Mecca and go to Medina, where they would find friends and protection, and shortly after the departure of his followers Mohammed himself, accompanied by his bosom-friend Abu Bekr, left for Medina. This journey is called "The Flight of Mohammed." In Arabic it is *Hijré*, in English, *Hégira*. The journey, lasting eight days, began on June 20, 622, and this date marks the beginning of the Mohammedan era.

Now up to this point, according to all the biographers of Mohammed there was much in the life and teachings of this remarkable man which was worthy of recognition and com-

commendation. His conception of the unity and spirituality of God, however defective that conception was; his denunciation of idolatry, and of infanticide, especially the killing of infant girls, very prevalent among the Arabs; his patient endurance of persecution for 12 years in Mecca, and, finally his moral life during the lifetime of his first wife; these are facts which have well been deemed worthy of recognition and commendation.

It is a pity that some of the biographers of Mohammed, such as Bosworth Smith and Carlyle and Washington Irving, have dwelt at length on the good qualities which Mohammed exhibited during his ministry in Mecca, and have passed lightly over the bad qualities which he exhibited after he came to Medina. For when Mohammed came to Medina, and there found that he had a powerful backing and was master of the situation, there occurred a very great and a very lamentable change in his life and character. Indeed, it is doubtful whether history affords another such instance, of a famous man in whose life and character so great a change occurred as in that of Mohammed.

During the first 25 years of his married life he was faithful to his wife Khadijah; but, shortly after her death, he took a second wife, and in his 54th year he took a third wife, the daughter of his friend Abu Bekr, the famous Ayesha, a girl of 10 years; and during the 12 years elapsing between the death of Khadijah, when he was 50, and his own death when he was 62 years old, he took to himself ten wives and two concubines. These marriages caused scandal and murmuring among his followers, both on account of their number and on account of the character of some of them. Mohammed himself had laid down in the Koran as the law of God that Mohammedan believers were allowed to have, each, not more than four wives, and he had taken ten, besides concubines. Then some of his marriages were specially scandalous. For example, his adopted son Zeid, then a man of

46 years, had a beautiful wife, 30 years old, Zeinab by name. One day Mohammed got a stolen view of this beautiful woman and became enamored of her, and Zeid, seeing this, said to his wife, "*Ent talik*"—"Thou art divorced"—and sent her from his house, and shortly afterwards the prophet took her to wife. Sir William Muir, the distinguished English biographer of Mohammed, says: "When he, Mohammed, was full three score years of age, no fewer than three new wives, besides Mary, the Coptic slave, were within the space of seven months added to his already well-filled harem." According to the secretary of Wackidy, one of Mohammed's Arab biographers, his favorite wife, Ayesha, used to say: "The Prophet loved three things,—women, scents and food; he had his heart's desire of the first two, but not of the last."

Now in order to silence the scandal and murmuring of his followers and justify himself, Mohammed came before his people with the declaration that he had had another vision of the angel Gabriel, and through the angel had received the permission of God to take more wives than were allowed to other men. This statement seems to have satisfied his followers. Granted the vision of the angel and the permission of God, what more was to be said? His followers could but throw up their hands in amazement and cry out, *Mashallah*, O great wonder! What a favorite of heaven our prophet must be that he is permitted to have so many more wives than are allowed to other men!

Well, what should the prophet do with 12 wives? This was the most momentous question that Mohammed was ever called upon to solve, and he solved it on the basis of mistrust. He said in effect: I cannot trust my wives that they will be faithful to me; they are incapable of self-control and so are unworthy of confidence. And what was the alternative? The alternative, according to Mohammed, was seclusion. To every one of his followers he said, in fact: If you cannot trust your wife, shut her up. So he gave each of his wives

a separate house. Had there been windows in the houses, they would have been heavily latticed, so that no mortal eye could peep through. He commanded that his wives, whenever they appeared in public, should be covered with a mantle or sheet, so as to conceal both the face and form. Then he gave to his wives the name *harem*, which means prohibited, and his idea was that his wives were forbidden all social intercourse with persons of the opposite sex. Now the example of Mohammed in the treatment of his wives became the law of all his followers, and fixed the status of all Mohammedan women in all lands for all time. This attitude towards women, based on mistrust, has had the most baneful influence on the social and moral life of all Mohammedans. It has brutalized the man, debased the woman, and robbed the home of purity and peace. This is the first count against Mohammed.

Again, Mohammed, so long as he remained in Mecca, declared that it was his business simply to preach and persuade men, with no form of compulsion. But when he came to Medina, and found that he had a large body of followers and was master of the situation, he took the sword in hand and demanded of all Arabs and of all Jews and Christians in and around Medina and in all northern Arabia, that they acknowledge him as the apostle of God, and the alternative was, submission or death. He chose to designate his religion by the word *Islam*—the only word by which Mohammedans, the world over, designate their religion. Now the word *Islam* means submission, and the idea was submission to God and at the same time submission to Mohammed as the apostle of God. All this is expressed in the wonderful Mohammedan creed, the shortest and most influential creed that ever the wit of man invented. It consists of but eight words in two parts. The first part is this: "*La Ilaha Ill-Allah*"—There is no God but Allah, *the* God, the one and true God. This is a great truth. And the

second part is in these words: "*Ve Mouhammed Resoul-Oullah*"—And Mohammed is the Apostle of God. This is a great untruth. This great truth and this great untruth are indissolubly associated in every Mohammedan mind. This creed is the cradle-song of the Mohammedan mother. It is the battle-cry of the Mohammedan warrior. Every pious Mohammedan, who repeats his formal prayer five times a day, repeats this creed 70 times a day.

Now Mohammed, in enforcing his demand that all Arabs, Jews and Christians acknowledge himself as the apostle of God, at once resorted to violence and cruelty. Not long after coming to Medina Mohammed was offended with several persons, not only because they would not admit his claims, but also because some of them composed verses which displeased him, and he directly brought about their murder by the hand of assassins.

Against the Jews also who refused to believe in him his anger was very hot. Some two miles from Medina there was a prosperous Jewish town of 4,000 people, called the Beni Coreitza. They spoke Arabic and conformed to Arab customs. They held, however, to their Jewish faith, and refused to acknowledge Mohammed as the prophet of God. Thereupon Mohammed gathered together a force of 3,000 men and marched against the town. It was a walled town and strong, and as Mohammed did not wish to assault it and sacrifice the lives of his followers, he surrounded the town and in 14 days reduced it to submission by starvation. He divided the rich booty among his men; some of the women and children he gave to his followers, and the rest he sold to the Bedouin Arabs, save one beautiful Jewish woman, Rihana by name, whom he kept for himself. Then the men of the town—the husbands, fathers, and grown-up sons, to the number of 800—were brought into his presence in groups of five or six, they were compelled to sit down on the edge of a ditch, their heads were stricken off and their bodies cast into the ditch. This

gruesome work began at early dawn and was continued by torchlight till late at night.

Finally, according to tradition, Mohammed on his death-bed at the age of 62, gave command to his great captains, Abu Bekr, Omar, Othman, Ali, Khalid, Amru, and others, saying, "Let there not remain any faith but that of Islam throughout Arabia." Whether or not this command was authentic, this much is certain, that after Mohammed established himself in Medina, he utterly repudiated the idea of a peaceful dissemination of his religion, and during the 10 years of his personal rule resorted to every form of violence in his endeavor to compel all Arabs, Jews, and Christians in Arabia to acknowledge himself as the apostle of God.

Again, Mohammed, on coming to Medina, soon saw that he could not possibly hold the poor tribes of Arabia in allegiance to himself save by pandering to their passion for plunder. The Arabs, from the time of Ishmael, from whom they claim descent, had subsisted in part by robbery, and they demanded of Mohammed the same privilege, and he granted it to them. So year after year Mohammed sent out bands of armed men to intercept the caravans of the people of Mecca conveying merchandise to the people of Syria by the highway which passed not far from Medina. Some of the caravans were captured and plundered, and the attendants were either killed or taken prisoners. Indeed, it is stated that during his rule of 10 years in Medina, Mohammed sent out 27 marauding expeditions, some of which he personally attended. A great amount of plunder was secured, especially from Jews and Christians, and four-fifths of the plunder Mohammed gave to his followers, reserving one-fifth for himself and the public service. Thus the poor Arabs were enriched and the authority of Mohammed was strengthened.

Finally, Mohammed, during his ministry of 12 years in Mecca, posed simply as a religious teacher, but when he came to Medina he took the position of absolute and irresponsible

ruler, and in the name of God published a great variety of rules and regulations touching the family, the social, the civil, and the religious life of his followers. He followed in his own rule his conception of God, merciful and forgiving if he chose to be, but still a despot, and for 1,300 years all Mohammedan rulers in all lands have followed his example. Whether during the 500 years of the Saracenic empire, or during the two centuries of the Mogul rule in India, whether in Beluchistan, Afghanistan, Persia, Turkey, Arabia, Egypt, Tripoli, Tunis, Algiers or Spain, every Mohammedan ruler has been an absolute and irresponsible despot, the quality of his rule being tempered by his personal character.

The above-mentioned facts touching Mohammed's life are stated on the authority of Sir William Muir, a thoroughly competent and impartial historian, the author of, perhaps, the best biography of Mohammed (Mahomet) in the English language. According to these facts Mohammed, during the 10 years of his personal rule in Medina, was, first, the slave of his sensual passions, and, secondly, in the propagation of his religion scrupled not to make use of any and every form of force and violence. Whatever good and kindly qualities he exhibited towards his friends, vindictiveness to his opposers was his most striking characteristic. Alas! the Turks, like other Mohammedans, have followed, not Mohammed's good example during his ministry at Mecca, but his bad example during the 10 years of his rule at Medina. Herein is found the explanation of the fact that the Turks, while they possess many good natural qualities, are known as sensual in their thoughts and practices and often as cruel and vindictive to the last degree. Witness then the tremendous power exerted on millions of Mohammedans, not primarily by the Mohammedan Bible, but by Mohammed's personal example.

Oh, how different the influence of the life of Mohammed from the influence of the life of our Lord Jesus Christ!

The vast majority of Christian people accept the statements of the two evangelists, Matthew and Luke, touching the supernatural birth of Jesus; they accept the statements of the four evangelists touching the miraculous works of Jesus; all Christians rejoice in the precious teachings of Jesus who brought life and immortality to light. Yet I venture to remark that it is not the miracles of Jesus, though Jesus himself, in his reply to John the Baptist, appealed to his miraculous works as proof of his divine commission (Math. 11; 2-6)—it is not even the teachings of Jesus, which have most deeply impressed the great mass of men and women in lands called Christian. No, it is the story of the life and character of Jesus himself which has made the deepest impression on men. It is the story of the love of Jesus—a love which brought him from heaven to earth, which led to his incarnation, to his birth in Bethlehem, to his beneficent ministry and to his sacrificial death—it is the love of Jesus which has made the Christian loving and lovable. It is the gentleness of Jesus which has made the Christian gentle. It is the meekness of Jesus which has made the Christian meek. It is the purity of Jesus which has made the Christian pure. It is the self-sacrificing spirit of Jesus which has made the Christian self-sacrificing. In short, it is the man Jesus, back of the Christ, and so it is the Christlike man back of the missionary, and the Christlike man back of the minister, and the Christlike man and the Christlike woman back of the professed Christian, it is this which attracts and draws and enlightens and persuades and by the grace of God converts men.

HOW TO REACH MOHAMMEDANS

And this leads me to mention briefly two conditions of success in preaching the Gospel to Mohammedans.

The first condition of success is a good estimation of the missionary in the minds of those to whom the missionary goes.

It is well known that when a missionary goes to a foreign country, he is required to give two or more years to the study of the language. To many a missionary this study is a great burden, and yet it is a very beneficent arrangement. For while the missionary is studying the language, the people are studying him. The first thing the Mohammedans observe when a missionary goes among them is the manner in which he treats his wife. When they see that he treats her, not as a toy, a plaything, a drudge, a slave, but as his companion and equal; when they see that his wife sits at table with him, that the missionary and his wife talk together, read together, work together, walk together, the wife not trudging along at a distance in the rear, but walking side by side with her husband; when they see that she is mistress of her home, and not only bears the children, but also trains and instructs them; when, in short, Mohammedans see a real Christian home, they have gotten their first lesson, and one of the most important lessons, which the missionary can teach them. Then the people watch the missionary to see how he trades, and in a land of dicker there is a good deal of character shown in trading. Again, the people watch to see if he is neighborly, whether he is kind to the poor, whether he visits and relieves the sick. In short, in two or more years the people have made up their minds in regard to the missionary, and if they have come to the conclusion that he is a good man, honest, truthful and benevolent, then, when the missionary's tongue is loosed and he is prepared to tell the people the story of Jesus, then some of them, at least, are prepared to listen to him. I repeat, therefore, that a good estimation of the missionary is the first condition of success in preaching the Gospel to Mohammedans, or to any people.

The second condition of success is a loving approach to the people. Naught but love—the love of God to men, and the love of the Godlike man to his fellow-men—wins souls to Christ.

I have spoken frankly in regard to the famous Arabian prophet Mohammed, and have tried to set forth his character truthfully, without belittling his good qualities or exaggerating his bad qualities. Yet in my missionary life in Turkey of more than 50 years, never once have I said to Mohammedans, whether in private conversation or in public preaching, what I have written above. Never once have I denounced to a Turk either the Mohammedan prophet or the Mohammedan Bible. There may be a place for the denunciation of an incorrigibly wicked man, but denunciation never wins. My plan—and the plan of all missionaries whom I have known—has been to hold up to Mohammedans the life and character of Jesus, and experience has shown that this is the successful way. Let a Mohammedan, whoever he be, come to know, recognize, accept and follow Jesus Christ, and he is thereby delivered from his errors and vices, and is made a new man.

A CONVERTED MOHAMMEDAN

Let me illustrate by an example. In February, 1894, on the last hour of a Sabbath day, according to custom I preached in Turkish, in a hall in Stamboul, to a mixed company of Greeks, Armenians, Turks, and others. After the service I went to my lodgings to spend the night. In the evening there was a knock at the door. On opening it, I saw a handsome young Turk, and invited him in. He told me that his father was a commander in the Turkish army, and that, some years before, his father had sent him to the civil school established in Constantinople. He said that he had completed his course and had been received as a clerk in one of the departments of the government, and that he wished to learn English. I replied that I would gladly teach him and invited him to meet me on Sunday evenings. He cordially accepted the invitation and for three months met me every Sunday night. I taught him English and taught him also the story of Jesus. Let

me say that in the Koran Mohammedans are taught that the Pentateuch, the Psalms, the Prophets, and the Gospel are all the Word of God, and that Jews and Christians are "Ehli Kitab"—Possessors of the Book—and, when conquered, are not to be put to death, in case they submit and pay a certain tax. Hence Mohammedans have a respect for the Jewish and Christian Scriptures. Opening the Turkish version of the Bible, I called the young man's attention to certain prophecies touching the coming of the Messiah, called in Arabic and Turkish "Isa-el-Messih," Jesus the Christ, whom Mohammedans honor as the only man who ever came into the world without a human father. Sabbath by Sabbath I called the young man's attention to the story of Jesus' birth, his spotless life, his beneficent ministry, his miraculous works, his precious teachings, his sacrificial death, his resurrection, his appearance on earth for 40 days, his ascension, and to the fact, that now, clothed with all power in heaven and on earth, he sits on the right hand of the Majesty on high.

At the end of three months, I asked the young man one evening, if he would not like to kneel with me and offer prayer. He readily assented, and in a very simple, unaffected manner, asked for the pardon of his sins and acceptance with God in the name of Christ. On account of absence from Mohammedan prayers he was suspected by the authorities, and, on examination, confessed the change in his religious sentiments. He was first warned, and then dismissed from the Turkish service. Twice he was arrested and sent into exile. On returning from his second exile, he was afraid that something worse might befall him, and so, with letters of recommendation from American friends, he came to America and entered college. In the spring vacation of 1895 he was invited to a town in New Hampshire by a lady whom he had known, and there applied to the pastor of the Congregational church to be received as a member. He was examined and accepted. At that time I was in Boston and

had been invited by the pastor of the same church to give an address to his people, and so it happened that I was in the place when my Turkish friend was to be received to church fellowship. At the opening of the service I was requested by the pastor to address a few words in Turkish to my friend and to baptize him. I should have baptized him with his own proper name, but he said he wished to be baptized with the name of Paul. I asked him, "Why Paul?" He replied that he thought Paul was the finest character in the New Testament after Christ. Then I asked him what surname he chose, and he replied "Newman." He hoped that he had become a new man in Christ. So I baptized him with the name "Paul Newman."

In the spring of 1898 he was without means to continue his studies, and being in New York when President McKinley called for volunteers for the war with Spain, he enlisted in a cavalry regiment. He was sent first to Cuba and afterwards to the Philippine Islands. In those Islands he showed such capacity and worth that he was made an officer, and during the past 14 years he has been entrusted with various important commissions. In a letter written a few months ago he expressed great pity for the ignorant people about him, and said that as he had learned their language he was sometimes inclined to resign his commission and become a preacher of the Gospel to the poor natives. Surely it is only by the grace of God that this man, though surrounded by untoward influences and with slight association with Christian people, has kept the faith and shown a Christlike spirit. Does any one ask, "Can a Turk be converted?" Paul Newman is the answer. Thanks to God that there are not a few such Turks, and by the grace of God more are to follow.

CHAPTER IV

THE PIONEER MISSIONARIES

THE foregoing chapters tell of the field which in dire need was waiting for the beginning of the missionary work. Who, then, in the providence of God, were called to cultivate the field?

They were the missionaries of the American Board. The first American missionaries to Turkey were Messrs. Fisk and Parsons, who arrived at Smyrna January 15, 1820. Messrs. Goodell and Bird arrived at Beirut November 16, 1823. Rev. Jonas King, after three years in Syria, came to Smyrna, and thence to Constantinople on June 22, 1826, just one week after the destruction of the Janissaries. Mr. King's visit was short, and after a cursory view of the great and beautiful city he returned to Smyrna. Rev. Josiah Brewer, father of the late Justice Brewer of the United States Supreme Court, arrived at Constantinople on February 2, 1827, to labor for the Jews. He was welcomed by the Rev. Mr. Hartley, of the Church Missionary Society of England, but after seven months they both, on account of the dangerous political situation, retired to Greece. It is noteworthy that before the withdrawal of these men several enlightened Jews had professed themselves Christians, and had been received into the Armenian Church. Rev. Elnathan Gridley, who came with Mr. Brewer from Boston, went with his Armenian teacher to Cesarea, to learn Turkish and become acquainted with the people. In 1827, Mr. Gridley died of malarial fever, and was buried at the foot of the snow-clad Mount Argæus, which, in a weakened state, he had ventured to ascend. Mr. Brewer wrote in glowing terms of the ardor and ability of this de-



THREE GREAT BIBLE TRANSLATORS, 1855

Elias Riggs

William Goodell

W. G. Schauffer.

voted young missionary. On April 20, 1830, Messrs. Eli Smith and H. G. O. Dwight arrived at Constantinople on their way to Asia Minor and Persia, and on their return from their long tour again reached Constantinople on May 25, 1831. Such were the brief visits made to Constantinople before its occupation as a missionary station.

It was the great good fortune of the author to reach Turkey when nearly all of the early missionaries were still living, and to share with them a delightful acquaintance and fellowship.

The early missionaries who formed the Constantinople station and were the principal agents in organizing the missionary work in Turkey were Messrs. William Goodell, H. G. O. Dwight, William G. Schauffler, Elias Riggs, Cyrus Hamlin, and George W. Wood. To these should be added Benjamin Schneider, who arrived at Constantinople in 1834 and shortly afterwards settled in Brousa, and George W. Dunmore, the pioneer missionary in Eastern Turkey. Chosen by God to lay the foundation of a spiritual work in Turkey, they were men of large capacity, rugged common sense, of great courage, unconquerable will, and supreme devotion to their Lord and Master Jesus Christ. Differing widely in disposition and aptitude, in a remarkable manner they supplemented each other. Born of poor but honorable parents, they all worked hard to secure an education and were truly self-made men. No better stuff for pioneer missionaries could have been found.

They reached Turkey in a very critical period of its history. The corps of Janissaries, founded by order of Sultan Orkhan in 1330, had domineered over both rulers and people for some 300 years, and had at last been destroyed by Sultan Mahmoud in 1826. Torn by internal dissensions, bled by official corruption, weakened by wars with Russia, the country was now struggling to release itself from the incubus of misrule. Agriculture was in the most primitive condition, trade had no outlet, the roads were wretched and in-

festes by robbers, and the people were miserably poor. The Turks had been greatly alarmed and angered by the successful rebellion of Greece, by the destruction of the Turkish fleet at Navarino, and by the victories of Mohammed Ali, the Turkish governor of Egypt, who had made himself the independent ruler of the province. At the same time the Christians of Turkey, namely the Greeks, the Bulgarians, the Armenians and the Roman Catholics, numbering about 12,000,000 people, were tyrannized over both in their religious and civil concerns by their patriarchs and bishops and by a powerful class of native money-lenders called sarrafs. There was no preaching of the Gospel, and no reading of the Bible save in the churches and in the ancient languages which the people did not understand. Religion consisted of fasts and feasts, of rites and ceremonies, and was bereft of spiritual power. Indeed, in some qualities Oriental Christians and Mohammedan Turks were very much alike.

Moreover, during the first few years after the missionaries reached Constantinople they were called upon to save themselves, as best they could, from the cholera and the plague, and were driven once and again with serious loss from post to pillar by the awful conflagrations which swept over vast spaces of the city. Sketches of the pioneer missionaries are here given.

WILLIAM GOODELL

It was fortunate that the first American missionary to settle in Constantinople was Rev. William Goodell. He was well prepared for the work. His heart ever welled with gratitude to God for the sound religious training which he received from a godly father and a consecrated mother. Inured to hard work when a boy, taught self-reliance during his course of study, already equipped for the missionary service by a knowledge of the Turkish language and of Oriental customs acquired during his sojourn of nearly eight

years in Malta and Beirut, with the spirit of heaven in his heart and the language of heaven on his tongue, endowed with suavity of manner, sweetness of temper and a delightful humor, patient and courageous, his heart burning with love to God and man, Mr. Goodell was surely the ideal missionary for Constantinople, where with his brave-hearted and most worthy wife he arrived on June 9, 1831. Moreover, he came armed with the sword of the Spirit in the shape of a copy of the New Testament translated into Turkish and written with Armenian letters for Turkish-speaking Armenians. This translation he had himself made with the aid of two able and learned Armenian ecclesiastics, who had embraced evangelical truth in Beirut. He made repeated revisions of this translation, the last revision having been completed in 1863. This Armeno-Turkish translation of the Bible, beloved by the common people for its simple language, was published in many editions and for 40 years had an extensive sale. On the day of the completion of the last revision Dr. Goodell wrote to a friend as follows: "Thus have I been permitted by the goodness of God to dig a well in this distant land of which millions may drink, or, as good brother Temple would say, to throw wide open the 12 gates of the New Jerusalem to this immense population."

Paul's picture of love personified is a faithful portraiture of Dr. Goodell. No wonder that he was highly esteemed by both the native and the foreign residents of Constantinople, and that on his departure for America he received many testimonials of respect and love.

From beginning to end Dr. Goodell's quaint and happy humor sweetened the life of his fellow-missionaries and relieved many an embarrassing situation. Two instances will illustrate.

After Mr. Schauffer settled in Constantinople in 1832, the two missionary families at the capital—Messrs. Goodell and Dwight—and Mr. Schauffer occupied for a year a large house

together. They had some things in common and got on happily. At the end of the year Mr. Schauffler said to Mr. Goodell, "If it be agreeable to Mrs. Goodell and yourself and to Mr. and Mrs. Dwight, let us renew the lease and together occupy the house another year." Mr. Goodell replied: "Brother Schauffler, let us not tempt the Lord too much."

Two years before his death Dr. Goodell attended the annual meeting of the Board in Chicago. As his voice was not strong enough to address the great assembly, he sent a farewell letter to Dr. Mark Hopkins, President of the Board. Before this letter was read Dr. Goodell rose on the platform and said: "In 1822 I was appointed a missionary to Jerusalem, but for various reasons never arrived at my destination, and now in my old age I have turned my face toward the New Jerusalem via Chicago."

Dr. Goodell was born in Templeton, Massachusetts, in 1792 and died in Philadelphia in 1867, 75 years old. A very interesting story of his life is found in his Memoirs, entitled "Forty Years in the Turkish Empire."

H. G. O. DWIGHT

Rev. H. G. O. Dwight was a good second to Mr. Goodell. A man well-born and well-brought up, of a fine mind excellently trained, courteous and firm, an adept in dealing with both friends and foes, a man of affairs, an administrator, a statesman, a friend beloved, Mr. Dwight was most admirably fitted for the service to which he was called. In the long tour which he made with Rev. Eli Smith in 1830-31 he had acquired valuable information. Accompanied by his devoted wife, he took up his residence in Constantinople on June 5, 1832. After Lord Byron, he was known as the second "Frank" (European or American) who learned the Ar-

menian language. A good preacher, of sound judgment and practical wisdom, he acquired commanding influence and took the lead in the evangelical work. In times of difficulty and danger his counsel was specially sought, and he was ever ready both to succor those who were persecuted and to give reply to the enemies of the Gospel. Facile with his pen, he was the author of school books and the editor of the first magazine published by the mission. His untimely death in a railway accident in Vermont in 1862, in his 59th year, was a great loss to the mission, but he left an able son, Dr. Henry O. Dwight, and a most devoted daughter, Mrs. Edward Riggs, to carry on the missionary work in Turkey. His book, "Christianity Revived in the East," published in 1850, and republished in London in 1854, tells a thrilling story of the rise and progress of missionary work in Turkey during the first 20 years.

WILLIAM G. SCHAUFFLER

Rev. William G. Schauffler, born in Stuttgart, Germany, August 22, 1798, was early in life taken by his parents to Odessa in Southern Russia. When 22 years of age, through the influence of an enlightened and pious Catholic priest, he was led to consecrate himself to Christ. Desiring to become a missionary, by a gracious providence he was at length enabled to reach America, and when 28 years of age he entered Andover Theological Seminary. By reason of his Christian spirit, his ability in speaking, and his varied accomplishments he won the high esteem of his teachers and friends. In 1831 he was appointed a missionary of the American Board, and, after spending some months in Paris in the study of Arabic and Turkish, he reached Constantinople on July 31, 1832. In 1834 he was married to Miss Mary Reynolds, the first unmarried lady sent out as a mis-

sionary to Turkey. Miss Reynolds, supported by a private society in New Haven, Connecticut, had come to Smyrna to open a school for Greek girls. Mr. Schauffler was a Christian gentleman, a genius in language and music, a brilliant conversationalist, and an able preacher in German, English, Spanish, and Turkish. Called to visit Vienna and at one time to remain there three years in the interest of his publication work, both there and in other places in Europe he preached in German with great acceptance and power. Living for many years in the village of Bebek on the Bosphorus, Dr. and Mrs. Schauffler made their home the center of attraction, especially on Friday evenings when Dr. Schauffler and his sons, the father playing the flute and each son playing a different instrument, gave a musical entertainment. For many years Dr. Schauffler served, without pay, the Bebek evangelical church, attended by English speaking people, and by his preaching and many forms of kindly service ministered to their edification. As missionary to the Jews his great work was an improved edition of the Spanish version of the Old Testament, printed in Hebrew letters. After the Jewish work was transferred to a Scotch society in 1855, Dr. Schauffler became a missionary to the Moslems, and until his withdrawal from Constantinople in 1874 his time was chiefly given to the translation of the New Testament and parts of the Old Testament into the Turkish language, written with Arabic letters. He died January 26, 1883, leaving four sons who have honored their father and mother by their eminent service in the cause of Christ at home and abroad. His son, Dr. Henry A. Schauffler, was for years an efficient missionary of the American Board in Austria, and after, on account of the protracted illness of his wife, he returned to America in 1881, he developed an extensive evangelistic work among the Bohemians of Cleveland, Ohio, and in other parts of America. For the advancement of this work he established a school in Cleveland, which

was called the Schauffler Training School for Young Women. This school is still doing an admirable work.

The autobiography of Dr. Schauffler was published in 1887.

ELIAS RIGGS

Rev. Elias Riggs has the distinction of having served the American Board for a longer period than any other missionary. Arriving at the port of Athens, Greece, on January 27, 1832, he died at Constantinople on January 17, 1901. Thus his service as a foreign missionary was 69 years lacking 10 days. Born at New Providence, New Jersey, November 19, 1810, he was at the time of his death in his 91st year. Dr. Riggs was an eminent scholar. When four years old he had learned to read, when nine he began the study of Greek, and when thirteen, the study of Hebrew. Entering Amherst College at 14, besides his regular studies he gave attention to Hebrew, Chaldee, Syriac, and Arabic. When 20 years old he published a Chaldee grammar, which for many years commanded the respect of scholars. As a missionary he was master of Greek, Armenian, and Bulgarian, and as a translator he was an authority in Hebrew, Chaldee, and Syriac. He had also a usable acquaintance with several modern languages, including Turkish and Arabic. As a scholar he was to the last degree painstaking, thorough and accurate, and the pronunciation of foreign tongues seemed to give him no difficulty. Thus he was preëminently fitted for the work of his life as a translator of the Bible. Moreover, he was fitted for this work not only by his rare scholarship, but also by his spiritual-mindedness. God was to him an ever-present reality, Christ was to him a Divine Saviour, the center of all his hopes, and the Bible was the very message of his Heavenly Father, given through inspired men. To him the Bible was not only his daily study, but also his daily food. His heart responded with infinite love and gratitude to its

Gospel message and to its spiritual truths. In short, his own experience of divine truth gave him a spiritual discernment which was invaluable to an expositor and translator. Thus equipped for his work both intellectually and spiritually, with the aid of able native scholars Dr. Riggs prepared versions of the Bible in modern Armenian and Bulgarian, which both commanded the respect of educated men and were easily understood by the common people. Indeed, he is said by competent native scholars to have laid, to a large extent, the foundation of the modern Armenian and the modern Bulgarian languages. He was also a member of a large committee to revise the several Turkish versions of the Bible. This committee was engaged in the work for five years (1873-78), and the result was a model Turkish version for all Turkish speaking people. Dr. Riggs was also very successful in translating into Greek, Turkish, Armenian, and Bulgarian many of our best English hymns. More than 100 such hymns in the Armenian hymn book and 478 in the Bulgarian hymn book bear his name as translator or composer. In the very last year of his life he translated 54 Bulgarian hymns. He was also the compiler of a Bible dictionary in Armenian and in Bulgarian. The great charm of this dear brother was his modesty. On the occasion of the golden wedding of Dr. and Mrs. Riggs in 1882 the American and the British and Foreign Bible Societies presented to him beautiful copies of the Bibles which he had been instrumental in giving to the people of Turkey. In his reply to the very appreciative addresses made, Dr. Riggs disclaimed the title of author of the versions, and commended the able missionary and native assistants whom God had given him. During his service in Greece for six years and in Smyrna and Constantinople for 63 years Dr. Riggs frequently preached in English and in the native languages with great acceptance. Frail in body and often troubled by a cough, he prolonged life by his walk with God, by care

in eating and drinking, by regular habits and daily exercise in the open air, and by his after-dinner nap. In all his missionary life he made but one visit to America, where he remained two years (1856-8). During this period he edited an electrotyped edition of the Armenian Bible, and gave instruction in Hebrew and in Old Testament Exegesis in Union Theological Seminary. In 1858 he was invited by the Seminary to a professorship of Hebrew Literature, which a friend of the Seminary offered to endow on condition that Dr. Riggs accept the invitation. He declined, saying: "I could not have remained in New York without doubts as to the path of duty. We *could* return to the work in our mission without any such doubts." For 55 years he was cheered by his devoted wife, who died in 1887. She prepared a valuable series of "Letters to Mothers on the Training and Instruction of their Children," published in Greek, Bulgarian, Armenian, and Turkish. Two sons and one daughter and 10 grandchildren have been appointed to missionary work in Turkey, and one son has been a theological professor and a pastor in America. Dr. Riggs had his full share of family bereavements, which he met with calmness and resignation, and his last words, written on a bit of paper when he could no longer speak, were: "I shall be satisfied, when I awake, with thy likeness."

In 1891 he prepared for his children "Reminiscences" of his life, which was printed, but not published.

CYRUS HAMLIN

Mr. and Mrs. Hamlin reached Constantinople in 1839. He was sent from America expressly to meet the pressing demand for better education. Until in 1860 he resigned from the American Board and entered on the work of Robert College, his missionary ambition was to establish at Bebek, on the Bosphorus, a collegiate and theological school. This

was the first missionary educational institution of a high order in Turkey. When Mr. Hamlin proposed to open a boarding school in Bebek many prophesied failure. They said that on account of the opposition of their clergy the Armenians would not dare send their boys to the school; that the people were too poor to pay tuition, and that young men of different nationalities would not attend the same school. To all these discouraging words Mr. Hamlin replied: "Let me fail trying to do something rather than sit still and do nothing." Memorable words, characteristic of the man! In all his long life in many and varied forms of work he rarely, if ever, failed in what he resolutely set his hand to do. Bebek Seminary was a grand success. The school opened in November, 1840, with but three pupils, but the number increased from year to year until the applications exceeded the accommodations. The school gave a satisfactory education in the native languages, in English, mathematics, science, mental and moral philosophy, secular and ecclesiastical history, exegesis and Biblical theology. It raised the educational status of the entire Protestant community, and supplied both teachers and preachers. These preachers, wherever sent, at once commanded a respect which was denied to the native clergy, and in private and public discussion their education gave them a distinct vantage ground. This was an immense gain to the evangelical cause. Indeed for years Bebek Seminary was a beacon light which drew the attention of many liberal-minded men of every nationality. Turks of high position were fond of visiting the Seminary to witness the scientific experiments, and Mr. Hamlin had the honor to give, in the imperial palace, the first explanation of the magnetic telegraph to his Majesty Abdul Medjid and to his ministers. It was on this occasion that the Grand Vizier inquired of Mr. Brown, the American dragoman, whether Mr. Hamlin "was one of those American missionaries who

were turning the world upside down," and added: "He does not look like a dangerous man." In fact, Mr. Hamlin was turning the Eastern world upside down, or, rather, right side up, and was a dangerous man to those guilty of wrong doing, to those who defended ecclesiastical or civil oppression, and to those who taught erroneous doctrine. Not only as a school, but also as a place of religious inquiry Bebek Seminary held a unique position. Many outsiders attended the religious exercises of the Seminary, and in a single year Mr. Hamlin received upwards of a thousand callers. Amid varied and pressing duties he also found time for the preparation of school books and for the publication of replies to the published attacks of the Armenian patriarchs and of the leader of the Jesuits.

Dr. Hamlin was a man of medium height, slender and wiry, of tough muscle and great endurance. He had a magnificent head, with an eye, sometimes beaming with motherly tenderness, and sometimes burning with the fire of the angel who guarded with flaming sword the Gate of Paradise. He was generally cool, self-possessed, of quick discernment, and wise in his management of men; at times, also, he was quickly angered, and when roused by mean conduct or cruel wrong his anger was terrible. So thought the Greek boatman in Bebek, who, when drunk, had thrust his wife into the street and was beating her, no one daring to interfere. Called to the scene by his little daughter Henrietta, Mr. Hamlin at once set upon the fellow and gave him a sound thrashing, to the unbounded satisfaction of the neighbors. "It was," says Hamlin, "because every fibre of my frame was full of infinite wrath, and infinite justice was on my side too." His anger, however, was matched by his tenderness. Who but a Hamlin could have befriended and with great pains have cared for and cured a drunken, blaspheming American sailor, dying of cholera in one of the streets of

Constantinople? A friend of the poor and oppressed, and a terror to evil-doers, Hamlin was both "the best hated and the best loved" of the men of his circle.

He was a man of magnificent courage, as shown when, once and again, in obedience to duty, he crossed the boisterous Bosphorus in a frail craft in the face of a stiff south wind; when in the dreadful scourge of cholera in 1865, with men dying at the rate of 1,000 a day, he entered the great khans of Constantinople and ministered to helpless men for whom no man cared; and when, before submitting himself to a severe operation for tumor in a Boston hospital, he calmly inhaled the anæsthetic, saying, "Now I lay me down to sleep."

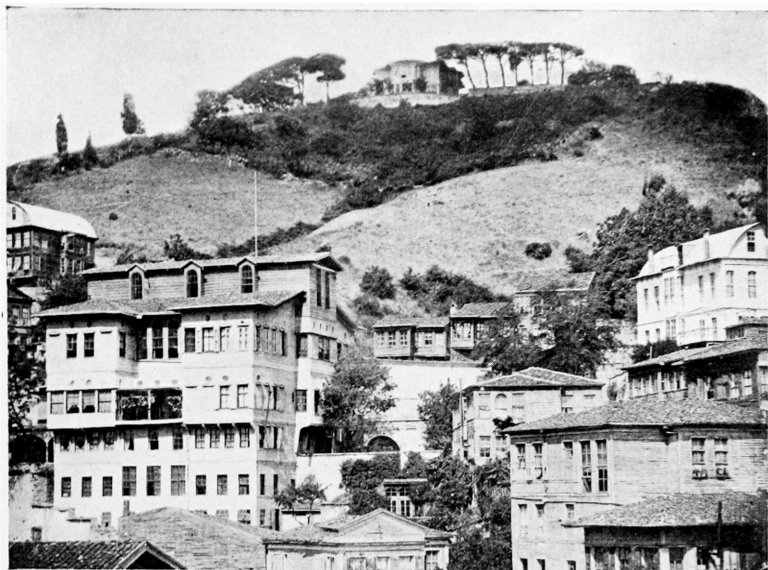
His moral courage, likewise, was manifested when he faced the Turks, the Jesuits and the persecuting ecclesiastics to defend his darling school. When Dr. Hamlin, of whom it was said that he was "never indisposed to take risks," moved to Bebek and opened his school, the Armenian patriarch was exerting all his power to oppose evangelical inquiry and to compel absolute submission to himself. Men of evangelical views were anathematized in the cathedral with all possible pomp and abuse; were deprived of their permits to labor as tradesmen and artisans; were imprisoned and beaten and sent into exile to places 400 miles away. It was a time of great depression and terror. Native friends dared not come to Bebek, and, in fact, at the opening of the school only three young Armenians ventured to apply for admittance. Great was the skill and wonderful the courage of Dr. Hamlin in withstanding the persecutors and in foiling their devices until, after the lapse of half a dozen years, protection was secured through the English ambassador. Dr. Hamlin felt that he had a commission from God, and could well say: "We must attempt great things or accomplish nothing."

Dr. Hamlin was a man of great neighborliness. To be neighborly is to be friendly, and friendliness springs from love to God and love to man. To show to one's neighbors

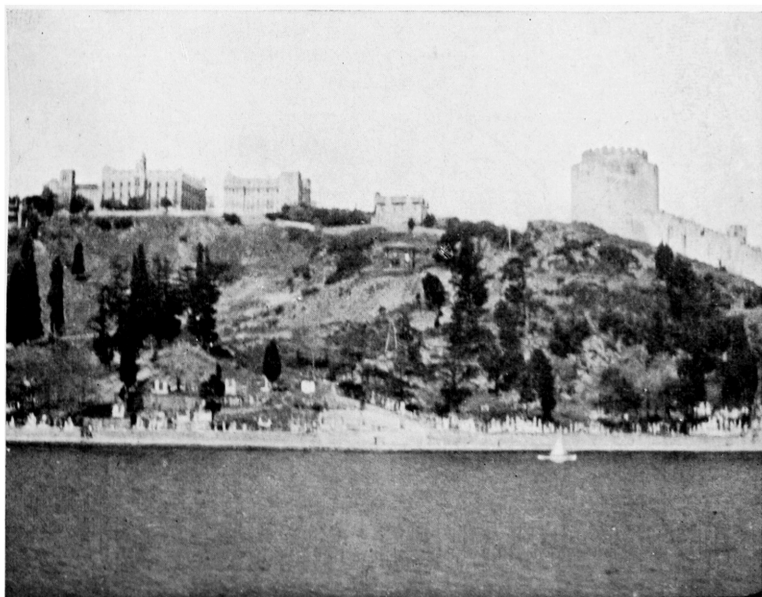
the sweet amenities of life, to do little acts of kindness, to help a neighbor over a hard place in times of misfortune and illness—this is to win confidence and esteem; it is a method of preaching the Gospel which no opposer can withstand. When Dr. Hamlin went to Bebek to live, the people looked upon him as a heretic, as a man possessed of the devil, who, in the expressive language of the East, “ate his fast.” During a period of Lent a woman who had lost two hens came directly to Dr. Hamlin’s door and boldly claimed the hens from him. He denied any knowledge of the hens, but she, unconvinced and unappeased, declared that he must be the thief, because besides him there was no man in the village who ate meat during Lent. The boys of the street stoned Dr. Hamlin’s house and broke the tiles of the roof, and care had to be taken when his wife and children ventured out. The poor neighbors, however, soon found out that Dr. Hamlin had some knowledge of medicine, and, when ill, began to ask his aid. It is needless to say that he was only too glad to relieve those in distress. His skill and graciousness worked like a charm on the hearts of the people. In sickness most of the poor families came to him for help, and he testifies, “I never refused to answer a call at any hour of the day or night.” In fact, with a few simple remedies, with his famous cholera medicine in times of that dreadful scourge, with his skill in teaching the people to prepare simple food for the sick, with his injunctions to keep clean and to be temperate, Dr. Hamlin soon became the beloved physician of the village, and not only the poor, but also the well-to-do turned to him in distress. The English families in Bebek also welcomed Dr. Hamlin in times of affliction. No wonder then, that on his withdrawal in 1873 his English and American neighbors presented to Dr. Hamlin an address, beautifully engrossed on vellum, in which they said: “The kind sympathy, the wise counsel, and the prompt personal assistance which you have ever manifested to the inhabitants

of Bebek of every nationality, and which you bestowed upon ourselves in the hour of distress and sorrow, we shall ever gratefully remember."

Dr. Hamlin was a man of wonderful resourcefulness. The students of Bebek Seminary were bright and capable young men, but, almost without exception, they came from poor families. They were ready to do anything to help themselves, but no form of profitable service offered in the village. To pay the sum required for board and tuition taxed their wits to the utmost, to say nothing of books and clothing. Dr. Hamlin was distressed and ashamed on account of the shabby appearance of many of the students, and many were his devices to help them. Constantinople is a city of temperate climate, but the winters are damp and cold, with freezing weather now and then, but, strange to say, there was no method for heating save to burn charcoal in an open brazier. So Dr. Hamlin fitted up a workshop in the basement of the Seminary and taught his pupils to make sheet-iron stoves and stove-pipe. Constantinople was a rat-infested city, with no satisfactory devices for exterminating the pest. Dr. Hamlin taught the students to make rat-traps. Constantinople ate nothing but leavened bread, which was sour and distasteful to many of the people, especially to the foreign residents. Dr. Hamlin imported a grist-mill with a steam engine to run it, and set up a bakery for providing sweet yeast bread. All these devices were successful, but these and other industries were not sanctioned by the American Board, and Dr. Hamlin was left to bear the entire responsibility and expense. No missionary in Turkey but Dr. Hamlin, and no man save one with an iron will and a genius for mechanics and invention, would have dared undertake such works. These industries were the beginning of a self-help department, which is now a well recognized adjunct of many missionary high schools and colleges. All honor to the pioneer in the self-help department! All honor to the man, who, during two years of



BEBEK SEMINARY, THE FORERUNNER OF ROBERT COLLEGE
 The white building at the right was Dr. Greene's home 1871 to 1884.



ROBERT COLLEGE FROM THE BOSPHORUS
 Turkish castle at right, cemetery in foreground.

the Crimean war, thanks to his previous experience, could supply thousands of British soldiers in Constantinople with sweet yeast bread, and from his laundry clean linen, and with his gains could help build 13 houses of worship for the struggling Protestant communities of Turkey! The prime condition of missionary success in any land is genuine love of the people. Back of the missionary's teachings is his life, and even the heathen judge the missionary, not by what he says, but by what he does. The people of Turkey never had occasion to suspect the unselfish motives of Dr. Hamlin. They recognized his infirmities and sometimes smarted from the severity of his speech, but they knew that he loved them, and they responded with an unwonted measure of affection. They esteemed him as a teacher, and admired him for his wonderful resourcefulness and ingenuity, but for his unstinted love and unselfish devotion they idolized him.

The crowning work of his career was the founding of Robert College, but this theme demands a presentation by itself. This great work only emphasized the qualities shown in his 20 years of labor as principal of Bebek Seminary. His outward memorial abides in the noble institution standing on the lofty bank of the Bosphorus, but his imperishable memorial is found in the love and gratitude of men enlightened and saved by his preaching, his teaching and his Christ-like life.

It was a happy circumstance that on August 7, 1900, in his 89th year, Dr. Hamlin could attend a family reunion in Portland, Maine, and that on the evening of the following day he was able to speak in the Second Parish Church at the celebration of the Old Home Day. Shortly after he reached the house of a friend, his enfeebled heart gave way, and in a few minutes he had exchanged earth for heaven. O happy ending of a long and fruitful life! It is most fitting that his grave at Lexington, Massachusetts, is marked by a beautiful white granite stone, erected by his

Armenian friends "in gratitude for his enduring and devoted services to their people." Happy, too, is the motto which those Armenian friends had inscribed on the stone:

"He being dead yet speaketh."

BENJAMIN SCHNEIDER

Mr. Schneider was born at New Hanover, Pennsylvania, January 18, 1807, arrived at Smyrna, January 19, 1834, and died at Boston September 14, 1877, in his 71st year. His missionary life of 43 years was passed in three fields—Brousa, Aintab and Marsovan. He labored in Brousa and various places of the province of Bithynia from 1834 to 1848, and from 1868 to 1872. The city of Brousa, 57 miles south of Constantinople, lies along the base of the Bithynian Olympus, which, snow-capped, rises 7,000 feet above the sea. Before the city there extends a plain, 15 miles by five, and beyond the plain a low range of mountains, separating the plain from the Sea of Marmora. With beautiful views, abounding water, hot mineral springs, fruit trees and vineyards, it is a delightful place of residence. The principal business is the raising of silk worms and the production of raw silk. Brousa—anciently Prusa—was the place whence Pliny the younger, the Roman governor, in A. D. 104 sent to Trajan his famous letter, describing the Christians of the place as "harmless people, who in their worship sang hymns to Christ as God." The Turks made Brousa their capital for 35 years (1326–61) and here are the mausoleums of several Sultans, including Osman, founder of the Ottoman dynasty.

At the time of Mr. Schneider's arrival the city contained 60,000 inhabitants, Turks, Greeks, Armenians, and Jews, but the population has largely increased. To this city Mr. and Mrs. Schneider came as perfect strangers. At once they began the study of Turkish and Greek, and while they were studying language the people were studying them. The first

lesson the missionaries taught was the lesson of a Christian home, where love and peace reigned, where the wife was the equal and companion of her husband, the mistress of the house, who not only bore the children, but also taught and trained them. The people soon found that the strangers were neighborly and gentle, truthful and honest, kind to the poor, and helpful to the sick. Ere long the missionaries began to converse with their neighbors, and received calls from Greeks and Armenians and from several liberal-minded Turks. Mr. Schneider visited the native schools, and suggested modern methods of teaching. The Armenians who spoke Turkish as their vernacular were glad to get copies of the Bible in the Turkish language written with Armenian letters, and not a few Greeks purchased modern Greek Testaments. After a few years Mr. Schneider invited neighbors and acquaintances to a simple Bible service in the Turkish language and a few came. He also distributed by sale and by gift many books and tracts, some of which passed into the hands of villagers who came to Brousa for interviews. From time to time Mr. Schneider visited other towns and villages, and everywhere found a kindly welcome. The hindrances to the Gospel work were, first, ignorance, few men and hardly a woman knowing how to read; second, an unenlightened conscience, the people having been taught to regard as sin, not the violation of God's law and moral wrong, but the failure to observe fasts and feasts and other requirements of the church; and, third, the opposition of the ecclesiastics, who feared the loss of their authority and profits in case the people came to know the Bible. In fact, such were the forms of intimidation and persecution that for a considerable time few people dared to visit the house of the missionary. There were, however, some sincere inquirers, and attendance on the religious service at length increased. Visits to the more distant places, especially to Nicomedia and Adabazar, greatly cheered the missionary. It was wonderful how

knowledge of the truth, through the testimony of individuals, and by means of tracts and portions of the Scriptures, spread among the people. The Bible, wherever read and understood had power to enlighten and persuade men, and to those who really sought salvation it was both light and life. Both in the city of Brousa and in the province, Mr. Schneider, supported in every form of effort by his devoted wife, for 15 years sowed the Gospel seed, and, without seeing much apparent fruit, in 1849 removed from Brousa to Aintab, in the Central Turkey Mission. The precious seed sown in the Brousa field, was not, however, lost, and, on a visit to Brousa in 1866, Mr. Schneider reported a very gratifying change. When he left Brousa there was a church of seven members which he had formed in 1848, but when after 17 years he returned, there was a regularly organized Protestant community of 160 souls, a church of 50 members and a Sunday school of 150; a beautiful chapel had been erected, and the day school had 35 pupils; in short, Protestantism had become an established fact. Moreover, in eight places in the province the Gospel had found a lodgment, and there were Protestant communities numbering over 200 persons, with 45 church members. "We must thank God and take courage," said Dr. Schneider; "nothing is more certain than the final triumph of this cause."

Among all the cities of Asia Minor, Aintab was early recognized as one of the most hopeful places for labor. The city is 600 miles southeast of Constantinople. The population, chiefly Turks and Armenians, numbered 35,000. The Armenians formed one-third and were simple-minded, kind-hearted, and religiously disposed, with remarkable reverence for the Bible. Rev. Azariah Smith, M. D., after four years in other places, in 1848 settled in Aintab. The displays of divine power greatly impressed him, and there he wished to live and die. He was honored as a preacher and greatly loved as a physician. To the inexpressible grief of all classes

he died June 3, 1851. Fourteen hundred people followed his remains to the grave. In memory of this devoted man the hospital in Aintab bears his name.

In 1848 Dr. Schneider visited Aintab and saw so great an opening that the following year he returned with his family. There he labored with indefatigable zeal and great success for 17 years. At his first service only 30 were present; when he left Aintab in 1866 the average attendance was 1,000. When he arrived, there was a little church of eight members and no Sunday school; when he left there were two churches with 373 members and Sunday schools with over 1,000. Both churches were self-supporting, and the entire expense for seven common schools and one high school was paid by the people. In 1868 the Protestants of Aintab, besides meeting their own regular expenses, gave \$164.77 for general benevolence and \$911 towards the erection of the second church edifice. All this was done in a community where a common laborer received only 13 cents, and a carpenter 32 cents a day. More than one-half of the male members of the two churches gave a tithe of their earnings. Many church members went out for days, and some for weeks at a time, to preach in neighboring towns. During Dr. Schneider's ministry in Aintab more than 20 pastors and preachers received theological instruction and were employed in the ministry, and a large number of teachers and colporters were trained for service. When he came to Aintab the Protestants were despised and persecuted; when he left they had been recognized as an independent Protestant community. Moreover, a powerful influence had been exerted on the body of the Gregorian Armenians. There was less liquor drinking and a better observance of the Sabbath. There was an increased demand for Biblical instruction in the Armenian churches, the attachment of many to the old rites and ceremonies was weakened, and day by day many were avowing positive evangelical views.

Connected with Aintab were several outstations, in which five churches had been formed with 120 members, and the average attendance was 375. During Dr. Schneider's ministry in Aintab two self-supporting churches had been formed in Marash with 508 members and a Protestant community of 1,720 souls; five common schools had been opened with 240 pupils and two Sunday schools with 870 members. In Ourfa a church had been formed with 61 members and a congregation of 500, while four common schools had 115 pupils. In the outstations of Ourfa there were two churches with 82 members. In Adana a church had been formed with 33 members with a congregation of 200; also in Tarsus a church of 10 members. All these churches had been supplied with native pastors. Moreover, through the efforts of the Aintab church friends of the Gospel were found in Killis, Antioch, Bitias, Kessab, Diarbekir, and other places. No wonder that when Dr. Schneider left Aintab in 1866, it was hard for the noble band of pastors whom he had trained, and for the multitude of his friends to let him go. It was like the parting of Paul from the elders of the church of Ephesus (Acts 20: 31-38).

The work in Aintab has continued to progress. The two churches of 1866 have become three, all self-supporting, and the Protestant community has increased to more than 5,000 souls. In 1855 a theological seminary was opened, which in 1864 was transferred to Marash. In 1860 a Girls' Boarding School was opened under Miss Myra A. Proctor, the first of such institutions in the interior of Turkey. Central Turkey College, opened in 1876, has had over 350 graduates, and 1,000 other students. The Azariah Smith Hospital, opened in 1882, in 30 years has treated more than 100,000 patients. In 1888, as the fruit of a great revival, a home missionary society was formed, and has labored to maintain the Gospel ministry in destitute places in the Central Turkey Mission. Thus for more than 60 years Aintab has been a stronghold

for the evangelical faith, and, taken all in all, has been the most flourishing missionary station in Turkey. Many devoted men, natives, and missionaries, have labored in Central Turkey. Among them may be mentioned Pastor Kara Krikor Haroutunian, who was connected with the First Church of Aintab for 53 years (1855-1908), and Professor Alexander Bezjian, well called the strongest man among the evangelical Armenians, who had part in the theological and collegiate instruction in Aintab for 57 years (1856-1913). Among the missionaries may be mentioned Rev. Philander O. Powers (1835-72), Rev. Homer B. Morgan (1852-65), Rev. Andrew T. Pratt, M. D. (1852-72), Rev. George H. White (1857-66), Rev. Zenas Goss (1860-64), Rev. Giles F. Montgomery (1863-88), Rev. Henry T. Perry (1867-75), and Rev. Charles S. Sanders (1879-1906). All these (not to mention others who are still living), labored with eminent ability, zeal, and success, but the one personality who, under God, gave original force and direction to the evangelical work in the Central Turkey Mission was Dr. Schneider.

What now was the secret of his power?

First, he was an able scholar. Of the seven great pioneer missionaries he was eminently the preacher, speaking with fluency and fervor in English, German, Greek, and Turkish. In the latter language his correct and facile utterance and idiomatic style were the wonder and admiration of the people. All honor to the foreign missionary whose speech can scarcely be distinguished from that of a well-educated native!

Secondly, Dr. Schneider ever came before his hearers with a message from God. To him the Bible, from Genesis to Revelation, was God's Word, evidencing its divine origin at all times and among all classes by its power to enlighten, convince, convict, and convert men. His message was ever addressed to sinners in perishing need of salvation, and Christ the Divine Saviour, the very Son of God, the brightness of the Father's glory and the express image of his person, was

the theme. In his preaching Dr. Schneider dwelt upon the significance and the shortness of life, the great and solemn fact of death, the accountability of every human being to God, and the fixedness of character. He emphasized the necessity of conversion, of a clear, intelligent and whole-hearted surrender to Christ. He pointed out that the Christian is the servant, the messenger, and the witness of Christ, and that for the spread of the Gospel, Christ relies on the testimony of his disciples. He portrayed the joy and blessedness of a spiritual walk with God, and urged the need of private and family prayer, of daily study of the Bible, of religious instruction of children, and of the observance of the Sabbath as a day of rest, worship and Christian service. Dr. Schneider taught that heaven and hell were great realities, and that to neglect so great salvation, involving separation from God and an upbraiding conscience—this was hell. Such preaching had the attestation of the Holy Spirit, and was shown by its fruits, several times in great revivals, to be the power of God unto salvation.

Thirdly, Dr. Schneider was a delightful friend and companion, genial, humble, modest, courteous, of great simplicity and sincerity of character, unselfish and generous, prayerful and devout, a lover of God and man. Such a man's preaching was powerful and the source of his power was his life; it was the Christlike man behind the missionary. Such are the men whom God delights to honor and bless in their ministry.

Dr. Schneider was a patriot and gave his two sons as an offering to his native country. Both died in the Civil War; the one—a chaplain—at 25, and the other, only 18, in a charge before Petersburg.

After leaving Aintab Dr. Schneider again labored for several years in his old field of Brousa, and for two years taught at Marsovan seminary. His bodily powers, however, were



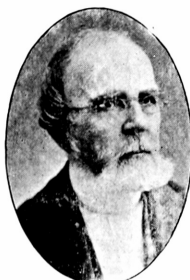
GEO. W. WOOD



MRS. W. G. SCHAUFFLER



HENRY A. SCHAUFFLER



BENJ. SCHNEIDER



MRS. SCHNEIDER



W. A. FARNSWORTH



EDWIN E. BLISS



MRS. E. E. BLISS



HENRY S. WEST, M. D.

EARLY MISSIONARIES, WESTERN TURKEY

failing, and after a visit to Switzerland for his health, he returned to the United States.

Dr. Schneider's first wife died in 1856, and his second wife, surviving him, labored for years with wisdom and efficiency for the Armenians who had come to America and were living in Boston and vicinity. She was greatly beloved by all who knew her.

GEORGE W. WOOD

Dr. Wood was born at Bradford, Massachusetts, February 24, 1814, and died at Geneseo, New York, July 17, 1901, in his 88th year. He served the American Board as a missionary two years at Singapore (1838-40) and 23 years in Turkey, and as corresponding secretary at New York for 19 years (1852-71). For the secretaryship he was admirably fitted by his business capacity, his ability as a writer and speaker, his missionary experience, and his courtesy and kindly disposition. It falls to the lot of the secretary at New York to see many missionaries sail, and to welcome others back from their distant fields, not a few of them invalids or widows or the children of missionaries. It counts for a good deal when this service is discharged with parental sympathy and tenderness. Dr. Wood endeared himself not only to missionaries but also to pastors and churches at home. Well informed, fully sympathizing with home as well as with foreign missionaries, with ability to make a statement of the missionary situation at once attractive and forcible, Dr. Wood performed a service as secretary which was highly successful.

During his first period in Turkey (1842-50), Dr. Wood was the associate of Dr. Hamlin in Bebek Seminary. He soon acquired the Armenian language, and devoted himself to instruction with ardor and success. For the first few years the institution was simply an advanced high school, but in 1847 a theological class was formed, and henceforth the train-

ing of young men for the ministry was the main object of Dr. Wood. He assisted in Sabbath preaching and gave much time to interviews with people who came to Bebek for religious conversation. He took part in the organization of churches in Constantinople, Nicomedia, and Adabazar, and in the watch and care of these and other churches. He prepared two very useful books, "The Rule of Faith" and "The Bible and Church," and supervised the translation of the "History of the Reformation" by D'Aubigné.

During his second period in Turkey (1871-86) Dr. Wood, while engaged in the evangelistic work of Constantinople station, was the counselor of the ladies in charge of the "Home School for Girls," and for 15 years rendered highly appreciated service.

In 1884, on the occasion of his 70th birthday, and of the 46th year of his service as missionary and secretary, Dr. Wood said: "With fullest sympathy with pastors and all Christian laborers in the home field, and regarding the evangelization of our own country as of the greatest necessity for itself and the world, I have believed that the *world plan* of the Gospel is the only one that can suffice for America's needs."

On account of the infirmities of age he and his wife returned to America in 1886. The following year a service was held in commemoration of the 50th anniversary of his ordination. On this occasion Dr. Wood wrote to the senior secretary of the American Board as follows: "Deeply humbled in view of deficiencies, I feel myself under an obligation of gratitude, which is inexpressible, for the merciful kindness that has continued me to the close of a half century's experience of the joy of a service, however imperfect, in the work of the ministry carried on abroad and at home. Could I renew my life, my wish would be to be employed in the same service, but with a deeper consecration and an ability for greater usefulness therein."

Dr. Wood and Dr. Cyrus Hamlin were very close friends, and a few months before Dr. Wood's death, Dr. Hamlin wrote to him the following characteristic letter: "You and I, Brother Wood, fare differently in the great public world. You, in your exceeding modesty, retire from public view to a certain extent. Your work is more spiritual. I put up a steam engine or make a rat trap, or do scores of material things. People read and say, 'Now there's a fellow who knows how to do something! I like a missionary who can make a rat trap and set the lazy fellows to work.' So I get at least distinction from the commonest mechanical work, and you're doing a higher and more blessed work, known only to the Master! How we shall change places at the Judgment Seat! My work that makes a noise here will have no place there. Only if I have done anything for Christ's little ones he will remember it, although I shall blush to have him. I am thinking a great deal of the transition which must be near. When humbled with thoughts of being unfit for a holy heaven, I find relief in full surrender."

Dr. Henry O. Dwight, one of the secretaries of the American Bible Society, who was born in Constantinople, and as a missionary there for many years was associated with Dr. Wood, shortly after his death in 1901 wrote: "Dr. Wood was closely connected with the work of establishing the Home School for Girls. Prejudice and suspicion were rife at that time among the Armenian clergy respecting the mission school enterprise. Dr. Wood's experience, his knowledge of the people, his unfailing courtesy, and a certain diplomatic quality in his method of viewing different situations made his assistance of great value to the ladies in charge during those early and critical years of the school. As one result of the daily conversations of that difficult period Dr. Wood came into courteous relations with the Armenian clergy. Patriarch, bishops, and priests, as well as influential Armenian laymen, came to know him as a friend. Early in May of this

year he wrote me a kindly letter, in which he spoke as one who is awaiting a summons to journey to a better land. He let his thoughts go back to his missionary career, recalling the circumstance that he was the sole survivor of the band of missionaries who worked in Turkey during the first half of the century. The letter was a delightful view of the contented faith of the child of God. He was waiting and was content to wait. But now his summons has come and he has gone home."

Such were the men who were called of God to be pioneers in the effort to introduce evangelical Christianity among the people of Turkey. The average age of these seven pioneers was nearly 80, and the average period of their missionary service was over 40 years. Whether as regards their ability and character and the fruit of their ministry or as regards the length of their service they were truly great men.

GEORGE W. DUNMORE

Mr. Dunmore entered on the work in Turkey later than the missionaries whose sketches have been given, but he was really the pioneer missionary in many places in Eastern Turkey. Born at Rush, Pennsylvania, in 1820, he was graduated from New York University and Bangor Theological Seminary. He was ordained in 1850, married the same year to Miss Susan Wheeler, of Brewer, Maine, and arrived at Smyrna, February 2, 1851. After a few months at Aintab, Mr. and Mrs. Dunmore reached Diarbekir, November 14, 1851. Diarbekir is an ancient walled city on the Tigris, 970 miles southeast of Constantinople, and, at the time of the arrival of the first missionaries, contained 40,000 people, more than half of whom were Turks, and the remainder Armenians, Chaldeans, Catholics, and Greeks. At that time in all Eastern Turkey there was little knowledge of the Bible or of spiritual religion; superstition, prejudice, and hostility

ruled the hour. The beloved physician, Dr. Azariah Smith, had visited the place, and at the time of Mr. Dunmore's arrival there was a little band of 30 Protestants and a native preacher. Here Mr. Dunmore acquired the Turkish language, and, in spite of the combined efforts of the Armenian ecclesiastics and corrupt Turkish officials, he saw the formation of an evangelical church of 11 members with a congregation of 200 adults, and the beginning of religious inquiry in several villages and towns.

Mr. and Mrs. Augustus Walker joined the station in 1853, and the following year the work in the city and province was committed to their hands. As a continuation of the work which Mr. Dunmore had inaugurated, let it be added that in the course of 13 years Mr. and Mrs. Walker saw the building up of a strong church under an able pastor, a pupil of Dr. Hamlin, the Rev. Tomas Boyajian, with a membership of 100, with two preaching places in the city, and another church of 19 members at Kutturbul, across the Tigris. In fact the missionaries had made a profound impression on the whole city, had won the battle for religious toleration and had vindicated the dignity and honor of the Protestant name. When Mr. Walker died of cholera in 1866 it was reported that "Diarbekir was filled with mourning. Not Protestants alone, but Moslems and Armenians, all were stricken. Such a funeral was never witnessed before."

Diarbekir is the city where in 1852 missionaries had been mobbed and beaten in the street, where, however, in 1909 Dr. Edwin St. John Ward laid the foundation of the hospital, to be built and maintained with money given to the American Board by Mr. Sahagian, a native Protestant Armenian of Diarbekir, who had become a prosperous business man in Yonkers, New York, and where in 1911 a Protestant Armenian Christian was chosen mayor.

After her husband's death, Mrs. Walker returned to her home in Auburndale, Massachusetts, with four children, and

in 1870 established the Missionary Home. Here in the course of 37 years she mothered 281 missionary children and welcomed to her home 205 weary missionaries on furlough.

In 1855 Mr. Dunmore was obliged for his wife's sake to seek a cooler climate, and by request of the mission they occupied Harpout as a station. At the time of Mr. Dunmore's arrival, in the city of Harpout and on the plain there were more than 100,000 Armenians, and even a larger number of Turks. For four years Mr. Dunmore traveled almost incessantly over the Harpout field, meeting great success. In the absence of other helpers he sent out a dozen lay preachers, to whom he had given such Biblical instruction as was possible under the circumstances. In 1856 an evangelical church of 10 members was formed in Harpout, and the following year Mr. Dunmore wrote that 40 more men were needed as teachers and preachers. In 1857 Mrs. Dunmore returned to America, and the same year Messrs. C. H. Wheeler and O. P. Allen joined the station. To these brethren, in 1858, Mr. Dunmore turned over the promising Harpout field, and, accompanied part of the time by Mr. T. C. Trowbridge, he devoted a year to the Protestant communities in Erzroum, Bitlis, Van, and Oroumiah. Mr. Dunmore reported that in this one year he traveled, mostly on horseback and amid great hardships and danger, over 6,000 miles. In 1860 Mr. Dunmore came to Constantinople and for a year labored for the floating Armenian population of the city and in the outstations. In May, 1861, he made an extended tour with the author through the ancient provinces of Bithynia and Galatia, a journey which gave evidence of his ability both to deal with robbers and to preach the Gospel. A pioneer by nature, he was sometimes rough in manner and always brave to a fault, counting as nothing any possible sacrifice for Christ. As there was no expectation of his wife's return to Turkey, in 1861 Mr. Dunmore offered his resignation to the Board. Returning to America, Mr. Dunmore, in March, 1862,

was chosen chaplain of the First regiment of Wisconsin cavalry, and with patriotic ardor entered on the conflict for his country. At sunrise on August third, the camp was surprised by a body of Texan horsemen near Helena, Arkansas, and Mr. Dunmore, rushing from his tent, was hit by a bullet in his forehead and fell dead. Major Pomeroy, in his report of Mr. Dunmore's death, said that no regiment in the service had a chaplain who worked harder or more faithfully for the well-being of the soldier, and no chaplain could be more esteemed by all, from private to field officer. Though cut off in his prime, both as missionary and soldier he had fought a good fight and kept the faith, and his memory is lovingly cherished by all who knew him.

CHAPTER V

THE ATTITUDE OF THE PIONEER MISSIONARIES TOWARDS THE ORIENTAL CHURCHES

At the beginning of the missionary work in Turkey the Oriental Churches were, first, the Greek Catholic Church, which included, not only the Greek subjects of Turkey, but also Bulgarians, Servians, Bosnians, Montenegrins, and Albanians, in all about 9,000,000; secondly, the Armenians, numbering some 3,000,000, and, thirdly, the Roman Catholics, numbering perhaps 1,000,000. The Greeks were, for the most part, the descendants of the early Greeks to whom the apostles preached, and the Slavs of the Balkan peninsula, all of whom were counted members of the Greek Church, embraced Christianity 1,000 years ago. The Armenians embraced Christianity 1,600 years ago, and the Roman Catholics of various nationalities, were converts of the Catholic Church.

It was a happy circumstance that on some important points there was harmony of view between the missionaries and the members of the Oriental Churches. Both parties held substantially the same conception of God, as the almighty, all-wise and all-gracious Heavenly Father. Both held substantially the same conception of Christ, as the Divine Saviour, the very Son of God, born of the Virgin Mary, attesting his divine commission by the miracles he wrought, offering himself on the cross as a sacrifice for sin, rising from the dead, ascending on high, and clothed with all power. Both parties accepted the Bible, the whole Bible, as the inspired Word of God. With the Oriental Christians this was a traditional



DRESS OF AN ARMENIAN MOUNTAINEER, VAN

inheritance, a belief without examination, without questioning. Such a belief was deficient in spiritual power, but, however deficient, it saved the Oriental Christians from being submerged by the Mohammedan deluge; indeed, many of these Christians accepted martyrdom rather than deny their faith in Christ. Their faith in God, in Christ, and in the Bible was right, but it was overlaid by erroneous doctrines, which in the course of ages had crept in. The object of the missionaries, then, was to bring to the Oriental Christians the light of the Gospel, and so help them to apprehend the real significance of what they professed to believe. The real point of difference between the Oriental Christians and the missionaries was in regard to the way of salvation. The vital question was: "What must I do to be saved?" The Oriental Christian replied, I am saved by the sacraments of the Church administered by the clergy. I am saved, not by what I do, but by what the priest does for me. I have within me the taint of original sin; by the rite of baptism this is washed away. I am guilty of venial sin; by the sacrament of the holy communion and the ever-fresh sacrifice of the Mass my sins are forgiven. If in this forgiveness there be anything lacking, prayers for the dead will suffice to deliver my soul. To the Oriental Christian the missionary replied, Your method of salvation is not the Gospel method. The Bible teaches that the sacraments are symbols or tokens, but never that they have saving power. Baptism is the symbol of repentance and consecration to Christ, and the holy communion is a memorial of love and devotion to Christ. When the jailer of Philippi asked Paul, "What must I do to be saved?" the reply was, "Believe on the Lord Jesus Christ and thou shalt be saved." Again the apostle said, "Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do." We are saved by conversion, by a free, intelligent turning to God, accomplished by the enlightening of the mind and by the

power of the Holy Spirit on the will. Thus we become new creatures in Christ, and begin to walk with God. This is spiritual living, our "reasonable," that is our rational, service. In short, we are saved, not by what the priest, or any servant of God, can do for us, but by what, with the help of God, we ourselves do for ourselves. As our sinning is our own act, so also must be our repenting, believing and obeying. Such is the way to be saved, according to the Scriptures, and the missionaries crossed the seas to preach the good news of salvation through repentance and faith in the Lord Jesus Christ. The missionaries came to introduce this Gospel leaven, and hoped that by the power of God spiritual life might be revived among the Oriental Christians. It was in these lands that this gospel was first preached by Christ himself and his disciples, and in the course of 300 years, in spite of 10 bloody persecutions, the preaching of this gospel, witnessed to by a multitude of martyrs, bore fruit in millions of converted men. The trouble was that in the course of centuries the languages of all the Oriental peoples became more or less changed, the original Scriptures and the translations of the same were no longer understood, ecclesiastical authority grew apace, the personal responsibility of the laity for their salvation was ignored, the "cure of souls" became a clerical function, pictures and images were substituted for spiritual instruction, the tender, loving, ever-present Saviour was re-mitted to the back-ground, and recourse was had to the mediation and intercession of the Virgin Mary and of saints. Thus Christ's method of salvation was superseded by human inventions, and the Christian system was revolutionized. The result was the slavish subjection of the people to ecclesiastical authority, the deadening of conscience, lax morality and the loss of spiritual life. They who were not called upon to work out their own salvation felt no responsibility for the salvation of other men, especially of those who were esteemed their enemies. Hence there is no evidence at hand that

during the period of a thousand years the Christians of Asia Minor ever converted a Turk.

Such was the situation, when the missionaries first reached the land. Now, how should the missionaries address themselves to the work of preaching the Gospel to those who already esteemed themselves Christians and prided themselves on their orthodoxy? First, the missionaries were glad to recognize everything good, whether in doctrine or life, which they found. They rejoiced in points of harmony and union. They did not go to Turkey to denounce ecclesiastical authority or to inveigh against erroneous doctrines or unscriptural practices, but sincerely desired to build up the Oriental Churches and strengthen them in the Christian faith. In the instructions given by the Prudential Committee to the Rev. Cyrus Hamlin on the occasion of his departure for Turkey in 1839, it was said: "The object of our missions to the Oriental Churches is, first, to revive the knowledge and spirit of the Gospel among them, and, secondly, by this means to operate upon the Mohammedans. These Churches must be reformed. The fire of a pure Christianity must be rekindled upon those Christian altars. In all the professedly Christian communities of western Asia there must be living examples of the holy, happy influence of the religion of Jesus. The Oriental Churches need assistance from their brethren abroad. Our object is not to subvert them; not to pull down, and build up anew. You are not sent among those Churches to proselyte. Let the Armenian remain an Armenian, if he will, the Greek a Greek, the Nestorian a Nestorian, the Oriental an Oriental. It is not the rites, ceremonies, and superstitions of those people that you, a foreigner and stranger, can attack to the best advantage; these will be corrected as a thing of course when your main work is accomplished. Your great business is with the fundamental doctrines and duties of the Gospel. The work will be mainly carried on and accomplished by the already exist-

ing and increasing body of evangelical native Christians.”

These instructions indicate the sentiment of the early missionaries; and such are the sentiments of the missionaries now laboring in Turkey. To carry out these instructions the first duty of the missionaries was to give the Bible to the peoples of Turkey.

THE BIBLE IN THE VERNACULAR LANGUAGES

The first endeavor of all Protestant missionaries has been to give the Bible to the people. To do this the missionaries in the Islands of the Pacific and in Africa have reduced the languages of many savage tribes to writing, and with infinite toil and patience have prepared grammars and dictionaries of these hitherto unwritten and unknown tongues. The translation of the Bible for Arabic speaking people, for the different nations of India, for the Chinese, Japanese and other non-Christian peoples, has demanded the highest scholarship, the wisest judgment, the indefatigable labor, and the utmost patience of the ablest, wisest, most spiritually-minded men to be found. It was most fortunate that among the early missionaries to Turkey were found three such men as Goodell, Schauffler, and Riggs, whose eminent qualifications for the work have been set forth in the preceding biographical sketches. For each of these men Bible translation was the monumental work of life. Their work, whether in Turkish, in Hebrew-Spanish, in modern Armenian or in modern Bulgarian has stood the test of time. The hierarchies of all the Oriental Churches at first denounced the modern versions of the Bible, and by their command many copies of these Scriptures were gathered and burned; but the common people received the new translations gladly, and gradually the denunciations ceased, save among Roman Catholics. At the present time clergymen and scholars among the Armenians, Bulgarians and Greeks acknowledge that the new ver-

JOHN III. 16.

ARABIC.

لَآئِهْ هُكَّنَا أَحَبَّ اَللهُ اَلْعَالَمَ حَتَّى بَدَلَ اَبْنَهْ
اَلْوَحِيْدَ لِكِيْ . لَا يَهْلِكُ كُلُّ مَنْ يُؤْمِنُ بِهِ بَلْ .

ARMENIAN (Modern).

Ինչու որ Եստուած անանկ
սիրեց աշխարհը մինչեւ որ իր
միածին Որդին տուաւ . որ

BULGARIAN.

Защото Богъ толкозь възлюбѣ свѣтъ-
тъ, щото даде Сына своего единородна-

TURKISH (*Arabic*).

زیرا الله دنیائی بو قدر سودی که
کدی اب و حیدینی ویدی تا که اکا

TURKISH (*Greek*).

*Zíra Allàχ ἡσυχιαγινῇ ποὺ κατὰρ σεβί-
κι, κεντὶ πῖριτξικ Ὀγλουνοὺ βερτὶ, τάκι χερ
ὀνὰ ἱναρὰν, ζάϊ ὀλμαγια, ἱλλα ἐπέτι χαῖατα
μαλικ ὀλά.*

TURKISH (*Armenian*).

Օրբա յ լւահ տիւնեայը պու գաւտար սէշտի բի-
բէտի իպն ի վահիտիւնի վէրտի, Թա քի անա հեր իման
էտէն հէլաք օրմայրդ, անճաղ հայաթ ը էպէտիէյէ մալիք

SPANISH (*Hebrew*). (*Spanish Jews
in Turkey.*)

כורקי אנסי חמו חיל דייו זה חיל מונדו חסטה דאר
זה סו חיו ריגאלדו כהרה קי טודו חיל קי קריחי.
חין חיל נו סי דיכיידרה סינו קי טינגה צידה די

LANGUAGES OF TURKEY

Into which the Bible has been translated by American missionaries.

sions are a faithful reproduction of the original Scriptures, and that at the same time they have been an invaluable help in the formation of the modern style of language; indeed, among the Oriental clergy few men, if any, are now found to denounce the modern versions. More than 4,000,000 copies of the modern Scriptures, including the Arabic Bible, have been sold, mostly to non-Protestants. The Arabic version of the Bible—the life work of Dr. Eli Smith and of Dr. Cornelius V. A. VanDyck—is commended by all Arabic speaking peoples for the beauty of its style, its accuracy, and its fidelity to the original Scriptures. Indeed, it is regarded as a classic.

The missionaries went to Turkey with no message of their own, and with no new doctrine. Their vantage ground was the fact that the Oriental Christians already accepted the Bible as the Word of God, and that even Mohammedans, as taught by Mohammed, acknowledged that the Pentateuch, the Psalms, the Prophets, and the Gospel were given by God. In short, the business of the missionaries was to rescue the “Old, old story of Jesus and his love” from the dust and neglect of ages. It was to reinstate the Bible in the esteem and love of the people, and invite their attention anew to the first principles of the Gospel. And, as a matter of fact, the revelation of the love of Christ, of the simple conditions of salvation, of the Scriptural meaning of the sacraments, of the privilege of simple, direct and spontaneous prayer, of the Gospel ministry as a service and not a lordship—these and other teachings of the Bible were to many light from heaven, life from the dead. They espoused evangelical views, not by human persuasion, but because they were impressed by the revelation of God in his Word. Many of those who first met the missionaries were school teachers, and not a few were the sons of priests. Indeed, the first Armenian converts were a bishop and a vartabed or preacher, who met Dr. Goodell in Syria, and whose eyes were opened

by the study of the Scriptures. It is remarkable how rapidly the vernacular versions spread among the people; how, often a single copy of the New Testament without exposition or comment brought light and conviction to the mind, and led to humble and hearty repentance of sin and faith in Christ. Armenians, Greeks, Bulgarians, Syrians, and Nestorians were impressed in the same manner, though not in equal numbers. Among them all, the Armenians were the most responsive, for they showed the greatest regard for the Bible and were less under the control of national ambitions. The early inquirers were anxious to receive instruction and eagerly attended Bible services held by the missionaries in their homes. From year to year the number of those enlightened largely increased both in Constantinople and at Brousa, Trebizond, Erzroum, Cesarea, and elsewhere. In some places Armenian ecclesiastics preached sermons which had an evangelical flavor, and from some Armenian churches pictures of the Virgin Mary and of the saints were removed. Indeed, it began to be hoped that a reformation would be brought about by the Armenians themselves, and that this ancient church would ere long conform in doctrine and worship to the teachings of the New Testament. During 10 years of labor the missionaries had shown a truly catholic spirit. They were simply teachers of the Bible. They had no desire to proselyte and no ambition to form a Protestant church. Nothing but stern necessity led them to change their views in regard to a separate church organization.

THE FORMATION OF THE FIRST EVANGELICAL CHURCH

The hope of a spiritual reformation within the Armenian church was frustrated by the jealousy and hostility of members of the Armenian hierarchy. They feared that the spread of evangelical truth would undermine the structure of the Armenian church, would rob the clergy of their power

and weaken the Armenian nation. Failing to check the movement by argument and discussion, the leaders of the persecution had recourse to intimidation and acts of violence. Both in Constantinople and in interior cities all suspected men were called upon to disavow evangelical views. Those who refused to conform to rites and ceremonies which they regarded as unscriptural and wrong, were cast out of the Gregorian church with every form of anathema and abuse. Some of the evangelical men, on the demand of the patriarch, were thrown into prison by the Turkish authorities, some were locked up in that part of the Armenian hospital where the insane were confined, some were sent into exile, and many were deprived of their permits to trade or to work as artisans. The converts protested that they dearly loved their nation, that in all civil matters they were obedient to the church authorities and asked for themselves simply that they be allowed to hold evangelical views and be not compelled to accept doctrines and follow practices which in their view were unscriptural. This privilege was denied, and the persecution continued with more or less severity for several years.

In 1846 the patriarch Matteos devised a new creed, and, on threat of expulsion from the church, demanded that every evangelical man sign it. To this demand the following reply was made: "We, evangelical Christians of the Armenian nation, believing that the Holy Scriptures alone are the true foundation and the perfect rule of the Christian faith, have cast away from us those human traditions and ceremonies which are opposed to the Bible. Since, however, we receive entire the Nicene creed of the Church, we could well be considered as members of the national church. But Bishop Matteos, patriarch of the Armenians, has invented a new creed, embracing particularly those human traditions, and has insisted upon our subscribing to it. We, however, obeying God rather than man, have not accepted it. On this ac-

count he has cast us out of the church, and anathematized us particularly and publicly by name, and has inflicted upon us material injuries. And now, it being evident that we cannot be in fellowship with the Armenian church without accepting traditions and rites which we believe to be contrary to the Holy Scriptures, we, therefore, following the doctrine of our Lord Jesus Christ and obeying the Gospel, and being thus members of the one catholic and apostolic church, do rightfully and justly form ourselves into a church."

At the request of the evangelical Armenians, on July 1, 1846, a council was convened in Constantinople, composed of the resident missionaries and of the Rev. Messrs. Allen and Koenig, missionaries of the Free Church of Scotland to the Jews, and of the Rev. Dr. Pomeroy, one of the secretaries of the American Board. This council carefully considered the petition of 40 evangelical Armenians asking that they be recognized as a separate and independent church, and in view of the fact that they were denied the privilege of holding evangelical views, that in all the Armenian churches of the capital they had been three times anathematized and declared cut off from the Armenian church, that they no longer had any opportunity to join in the public worship of God without violating their consciences, and were denied the privilege of observing the sacraments and of promoting their personal growth in grace, in view also of the fact that the petitioners in a respectful letter to the Armenian patriarch had protested against their exclusion from the Armenian church and had been refused a hearing—in view of these and other facts, the council decided to recognize the petitioners as the First Evangelical Church of Constantinople, this being the name which they themselves chose. A plan of church organization, a confession of faith and a covenant were then read to the petitioners, and those present consented to the whole, and unanimously adopted the statement of belief and the covenant

as their own. The church thus organized unanimously chose Mr. Apisoghom Utudjian as their pastor.

Such were the circumstances under which the first native evangelical church was formed in Turkey, and it may well be affirmed that this action was as justifiable as the organization of the first apostolic church in Jerusalem. The result has justified the action, for by their separate organization, by their simple forms of worship, and by their Christian example the evangelical Armenians have been enabled, as otherwise they could not, to witness against the erroneous doctrines and practices of the national church, and to testify to the one true way of salvation through repentance and faith in Christ. Under similar circumstances and on the same basis evangelical churches were formed the same year in Nicomedia, Adabazar, and Trebizond, and in the following year (1847) in Brousa and Erzroum. On the same basis churches have been formed among the Greeks and Bulgarians. All these churches at their own request have been recognized simply as evangelical churches with no denominational name, and native pastors have been installed over them. We rejoice to add that any special persecution on the part of the Armenian church has long since ceased, and that many evidences of friendly relations between the Armenian and the Evangelical churches have been witnessed.

The question is sometimes asked, Has not the time come when the Evangelical churches of Turkey should unite with the Gregorian Armenian church? This is a question which the Evangelical churches must answer for themselves. The general sentiment seems to be that the time has not come for such a union. The Armenian church, thank God, is now tolerant towards evangelical men, but its system of doctrine and its practices have changed but little, and evangelical men cannot find a real welcome therein. At the annual meeting of the Cilicia Evangelical Union, held at Aintab in June, 1914, noteworthy action was taken regarding the proposed

union between Protestants and Gregorians. The pastors and delegates present numbered 50, and by unanimous resolution they stated their conviction that such a union was not practicable, and that it would be disadvantageous for both Protestants and Gregorians. Such undoubtedly is the conviction of the other Evangelical Unions.

At the same time all friends of the Armenian race should rejoice that there are now some Gregorians who recognize that the supreme need of their church is a spiritual regeneration. A remarkable proof of this is found in an article recently published, with strong words of approval, in the magazine called the *Dajar*, the recognized organ of the Gregorian church in Constantinople. The author is a Gregorian named Raphael Melik-Atamian, and says: "The Armenian church must be revived, must be born again. But is it enough for this purpose merely to introduce changes in the services, the rites and ceremonies of the church? Decidedly no! We are not opposed to that kind of change, indeed we are entirely convinced that changes are absolutely necessary, but we are also convinced that by such means the trouble will not be completely remedied. The real trouble with our church is not in that direction. Our church has become a formal and ritualistic church; it has lost the kernel and kept only the shell; there is no true Christian life in it, and no anxiety or care about such life. The church must care for the spiritual nurture of its flock; the living word, the Word of God, must sound continually in the churches, and this word must sound forth from the mouths of ecclesiastics who have a true and living faith, whose word and preaching shall correspond with their life and work. We need truly sincere, devoted, spiritual leaders, inspired by the call of ministering the Gospel of Christ; our people need true and living examples of the Christian life; only true life produces life; a living example is the most eloquent sermon."

Praise to God that a Gregorian is able to make such a

diagnosis of the condition of the Armenian church, and that he prescribes the true remedy. God grant that there may be others of like spiritual discernment, and that all such men may call mightily on the Lord. God hasten the day when the whole Armenian church shall be vitalized and spiritualized. Then there will be no question between the Gregorian and the Evangelical churches, for there will be in reality one true Christian church. Then will be realized the original aim of the American Board and its missionaries.

GROWTH OF THE WORK

The following table indicates the growth of the evangelical work in Turkey since 1845:

Year	Mission- aries	Native Workers	Churches	Members	Schools	Pupils
1845.....	34	12	7	135
1850.....	38	25	7	237	7	112
1855.....	58	77	23	584	38	363
1860.....	92	156	40	1277	71	2742
1865.....	89	204	49	2004	114	4160
1870.....	116	364	69	2553	205	5489
1875.....	137	460	77	3759	244	8253
1880.....	146	548	97	6626	331	13095
1885.....	156	768	105	8259	390	13791
1890.....	177	791	117	11709	464	16990
1895.....	176	878	125	12787	423	20496
1900.....	162	929	127	13379	438	22545
1905.....	187	1057	132	16009	465	22867
1913.....	209	1299	163	15348	450	25922

“The Orient,” published at Constantinople, April 17, 1912, gives a table showing the growth of the Western Turkey Mission from 1860 to December 31, 1911, and says: “While in 1860 the proportion of foreign to native workers was as 1 to 1¼, today it is as 1 to 6; and whereas in 1860 the money given by the American Board was in proportion to that given by the people as 152 to 1, in 1910 it was as 1½ to 1. Church membership has grown nearly ten fold, and Sunday schools in like proportion. The table does not show facts about

medical or literary or philanthropic work. In these departments also the showing would be a surprise to our friends, especially in the medical work.”

This remarkable growth was due to the grace, mercy and power of almighty God and to his Son Jesus Christ. Various were the agencies which God was pleased to use to bring about this result.

CHAPTER VI

FACTORS IN THE DEVELOPMENT OF THE WORK

THE FORMATION OF A PROTESTANT COMMUNITY

EFFORT was made through the friendly influence of the British ambassador to secure relief from persecution and freedom to worship God according to the dictates of conscience. From the capture of Constantinople in 1453 the Turkish government granted authority to the patriarchs of the Christian churches and to the chief rabbi of the Jews, each as the representative of his own communion, to exercise jurisdiction not only in spiritual but also in civil affairs. Hence in the matter of taxes, passports for travel, permits of marriage, and bequests of money for religious purposes the Armenian patriarch had jurisdiction over all Armenians. The Protestant subjects of the government had now become a separate religious body, and through the kind intervention of Lord Cowley, the British ambassador, Reshid Pasha, the Grand Vizier, was pleased, under date of November 15, 1847, to send an order to the local authorities, enjoining on them in the transaction and settlement of all the civil affairs of Protestants, to recognize, not the patriarchs, but only the person chosen by the Protestants to appear as their agent at the Porte, and strict command was given that no interference whatever be permitted in the temporal or spiritual concerns of the Protestants on the part of the patriarchs, monks or priests of other sects. This order was a great boon, but it was the order of the Grand Vizier only, who might at any time be changed. Hence, in order to place the civil and

religious liberty of the Protestants on a sure and permanent foundation, by the efforts of Lord Stratford de Redcliffe, the British ambassador, under date of November, 1850, an imperial firman was obtained from Sultan Abdul Medjid, commanding all Turkish authorities to recognize the agent of the Protestants, and not to allow them to be molested one iota in their civil and religious affairs. Finally, under date of April, 1853, a special firman, bearing the signature of the Sultan himself, and hence called the Hatti Shereef, was given to Sdepan, "the Honorable Vekeel (Agent) of the Protestant Christian Community," promising to secure perfect protection to all the Protestant subjects. Special firmans of like import were addressed to the governors of 23 provinces of the empire.

The second factor in the advancement of the evangelical work in Turkey was

AN ABLE AND DEVOTED MINISTRY

What is the relation of the missionary to the native minister? The missionary passes on, the native minister abides to the end of time. Our Divine Master, in his human form, was a foreign missionary. He came and he went; the disciples who remained were, by the indwelling power of the Holy Spirit, to do even greater works than Christ had done in his earthly ministry. The missionary, too, is a messenger from without, called by God to proclaim his truth and to carry to others the impulse to a new and spiritual life; but history tells us of no nation converted to Christianity, or reformed and quickened in its spiritual life, save by the aid of men of its own flesh and blood. If, then, the missionary wishes to make Christ known to heathen nations, or to quicken the spiritual life of peoples nominally Christian, the best way, indeed the only way, is to prepare a native ministry of the highest possible efficiency. Every missionary society of mod-

ern times has had this purpose and plan. Thanks to God that in this important work the missions in Turkey have been highly favored.

In 1819, the American Board, for the first time, sent missionaries to Syria, and the first persons of whose spiritual awakening the missionaries had knowledge were three Armenian ecclesiastics, with one of whom the Rev. William Goodell began the study of Turkish in 1824, while the other two were employed to assist him in translating portions of the Bible and certain tracts into Turkish. By a remarkable providence the truth proclaimed in Syria found its echo in Constantinople. In 1826, Rev. Jonas King, after three years' labor in Syria, addressed a farewell letter in Arabic to his Syrian Catholic friends, and therein explained at length the reasons why he could not accept Roman Catholicism. This letter, translated into Turkish by Mr. Goodell, and written in Armenian letters, was sent to Constantinople, and was read in a council of ecclesiastics convened by the Armenian patriarch, and the passages of Scripture referred to in the letter were carefully examined. This letter made a deep impression, and convinced the patriarch and the bishops present that certain reforms in the priesthood were needed. The one visible result of this incident, however, was the opening of a school, in 1827, for the instruction of priests and teachers. The head of this school was an extraordinary man, named Peshtimaljian. He was an excellent Armenian scholar, acquainted with the national history, and familiar both with the Bible and with the theology of the Roman and Oriental churches. He was no friend to the superstitions of his own church, and was disgusted with the low character of many of its clergy. He was a timid man, and never identified himself with the evangelical cause, but he taught his pupils to think and investigate, and, best of all, to study the Bible. In short, this man seems to have been sent to prepare the way for the evangelical awakening. When Peshtimaljian be-



SIMON TAVITIAN



DER KEVORK ARDZRUNI



ALEXANDER JEJIZIAN



AVEDIS CONSTANTIAN



SARKIS TELFEYAN



AVEDIS ASADOURIAN



P. PHILADELPHES



STAVRI MIKHAILIDES



ARAKEL BEDIKIAN

NATIVE PROTESTANT LEADERS

inheritance, a belief without examination, without questioning. Such a belief was deficient in spiritual power, but, however deficient, it saved the Oriental Christians from being submerged by the Mohammedan deluge; indeed, many of these Christians accepted martyrdom rather than deny their faith in Christ. Their faith in God, in Christ, and in the Bible was right, but it was overlaid by erroneous doctrines, which in the course of ages had crept in. The object of the missionaries, then, was to bring to the Oriental Christians the light of the Gospel, and so help them to apprehend the real significance of what they professed to believe. The real point of difference between the Oriental Christians and the missionaries was in regard to the way of salvation. The vital question was: "What must I do to be saved?" The Oriental Christian replied, I am saved by the sacraments of the Church administered by the clergy. I am saved, not by what I do, but by what the priest does for me. I have within me the taint of original sin; by the rite of baptism this is washed away. I am guilty of venial sin; by the sacrament of the holy communion and the ever-fresh sacrifice of the Mass my sins are forgiven. If in this forgiveness there be anything lacking, prayers for the dead will suffice to deliver my soul. To the Oriental Christian the missionary replied, Your method of salvation is not the Gospel method. The Bible teaches that the sacraments are symbols or tokens, but never that they have saving power. Baptism is the symbol of repentance and consecration to Christ, and the holy communion is a memorial of love and devotion to Christ. When the jailer of Philippi asked Paul, "What must I do to be saved?" the reply was, "Believe on the Lord Jesus Christ and thou shalt be saved." Again the apostle said, "Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do." We are saved by conversion, by a free, intelligent turning to God, accomplished by the enlightening of the mind and by the

power of the Holy Spirit on the will. Thus we become new creatures in Christ, and begin to walk with God. This is spiritual living, our "reasonable," that is our rational, service. In short, we are saved, not by what the priest, or any servant of God, can do for us, but by what, with the help of God, we ourselves do for ourselves. As our sinning is our own act, so also must be our repenting, believing and obeying. Such is the way to be saved, according to the Scriptures, and the missionaries crossed the seas to preach the good news of salvation through repentance and faith in the Lord Jesus Christ. The missionaries came to introduce this Gospel leaven, and hoped that by the power of God spiritual life might be revived among the Oriental Christians. It was in these lands that this gospel was first preached by Christ himself and his disciples, and in the course of 300 years, in spite of 10 bloody persecutions, the preaching of this gospel, witnessed to by a multitude of martyrs, bore fruit in millions of converted men. The trouble was that in the course of centuries the languages of all the Oriental peoples became more or less changed, the original Scriptures and the translations of the same were no longer understood, ecclesiastical authority grew apace, the personal responsibility of the laity for their salvation was ignored, the "cure of souls" became a clerical function, pictures and images were substituted for spiritual instruction, the tender, loving, ever-present Saviour was re-mitted to the back-ground, and recourse was had to the mediation and intercession of the Virgin Mary and of saints. Thus Christ's method of salvation was superseded by human inventions, and the Christian system was revolutionized. The result was the slavish subjection of the people to ecclesiastical authority, the deadening of conscience, lax morality and the loss of spiritual life. They who were not called upon to work out their own salvation felt no responsibility for the salvation of other men, especially of those who were esteemed their enemies. Hence there is no evidence at hand that

during the period of a thousand years the Christians of Asia Minor ever converted a Turk.

Such was the situation, when the missionaries first reached the land. Now, how should the missionaries address themselves to the work of preaching the Gospel to those who already esteemed themselves Christians and prided themselves on their orthodoxy? First, the missionaries were glad to recognize everything good, whether in doctrine or life, which they found. They rejoiced in points of harmony and union. They did not go to Turkey to denounce ecclesiastical authority or to inveigh against erroneous doctrines or unscriptural practices, but sincerely desired to build up the Oriental Churches and strengthen them in the Christian faith. In the instructions given by the Prudential Committee to the Rev. Cyrus Hamlin on the occasion of his departure for Turkey in 1839, it was said: "The object of our missions to the Oriental Churches is, first, to revive the knowledge and spirit of the Gospel among them, and, secondly, by this means to operate upon the Mohammedans. These Churches must be reformed. The fire of a pure Christianity must be rekindled upon those Christian altars. In all the professedly Christian communities of western Asia there must be living examples of the holy, happy influence of the religion of Jesus. The Oriental Churches need assistance from their brethren abroad. Our object is not to subvert them; not to pull down, and build up anew. You are not sent among those Churches to proselyte. Let the Armenian remain an Armenian, if he will, the Greek a Greek, the Nestorian a Nestorian, the Oriental an Oriental. It is not the rites, ceremonies, and superstitions of those people that you, a foreigner and stranger, can attack to the best advantage; these will be corrected as a thing of course when your main work is accomplished. Your great business is with the fundamental doctrines and duties of the Gospel. The work will be mainly carried on and accomplished by the already exist-

ing and increasing body of evangelical native Christians.’’

These instructions indicate the sentiment of the early missionaries; and such are the sentiments of the missionaries now laboring in Turkey. To carry out these instructions the first duty of the missionaries was to give the Bible to the peoples of Turkey.

THE BIBLE IN THE VERNACULAR LANGUAGES

The first endeavor of all Protestant missionaries has been to give the Bible to the people. To do this the missionaries in the Islands of the Pacific and in Africa have reduced the languages of many savage tribes to writing, and with infinite toil and patience have prepared grammars and dictionaries of these hitherto unwritten and unknown tongues. The translation of the Bible for Arabic speaking people, for the different nations of India, for the Chinese, Japanese and other non-Christian peoples, has demanded the highest scholarship, the wisest judgment, the indefatigable labor, and the utmost patience of the ablest, wisest, most spiritually-minded men to be found. It was most fortunate that among the early missionaries to Turkey were found three such men as Goodell, Schauffler, and Riggs, whose eminent qualifications for the work have been set forth in the preceding biographical sketches. For each of these men Bible translation was the monumental work of life. Their work, whether in Turkish, in Hebrew-Spanish, in modern Armenian or in modern Bulgarian has stood the test of time. The hierarchies of all the Oriental Churches at first denounced the modern versions of the Bible, and by their command many copies of these Scriptures were gathered and burned; but the common people received the new translations gladly, and gradually the denunciations ceased, save among Roman Catholics. At the present time clergymen and scholars among the Armenians, Bulgarians and Greeks acknowledge that the new ver-

JOHN III. 16.

ARABIC.

لَا إِلَهَ هَكَذَا أَحَبَّ اللَّهُ الْعَالَمَ حَتَّى بَدَلَ ابْنَهُ
الْوَحِيدَ لِكَيْ لَا يَهْلِكَ كُلُّ مَنْ يُؤْمِنُ بِهِ بَلَى.

ARMENIAN (Modern).

Ինչու որ Եստուած անանկ
սիրեց աշխարհը մինչեւ որ իր
միածին Արդին տուաւ. որ

BULGARIAN.

Защото Богъ толкозь възлюби свѣтъ-
тъ, щото даде Сына своего единородна-

TURKISH (Arabic).

زیرا الله دنیائی بو قدر سودی که
کندی ابن وحیدینی ویدی تا که آکا

TURKISH (Greek)

*Zira Allah tenvigavni pou katàr seβtí
ki, kentì pirut'zík 'Oglounou βer'tì, táki χér
onà ivanàn, zái òlmaγia, òlla èpéti chaìatà
malìk òlá.*

TURKISH (Armenian).

Օրհա յլլահ տիւնեայը պու գատար սէփտի բի-
քենտի իպն ի վահիտինի վէրտի, թա քի անա հէր իման
էտէն հէլաք օրմայըւյ, անձագ հայաթը էպէտիւնէ մալիք

SPANISH (Hebrew). (Spanish Jews
in Turkey.)

סורקי חנסי חמו חיל דיו חה חיל חונדו חסטה דחר
חה סו חיוז רינחלחדו פחרה קי טודו חיל קי קריחי.
חין חיל נו סי דיפיודרה סינו קי טינגה צידה די

LANGUAGES OF TURKEY

Into which the Bible has been translated by American missionaries.

sions are a faithful reproduction of the original Scriptures, and that at the same time they have been an invaluable help in the formation of the modern style of language; indeed, among the Oriental clergy few men, if any, are now found to denounce the modern versions. More than 4,000,000 copies of the modern Scriptures, including the Arabic Bible, have been sold, mostly to non-Protestants. The Arabic version of the Bible—the life work of Dr. Eli Smith and of Dr. Cornelius V. A. VanDyck—is commended by all Arabic speaking peoples for the beauty of its style, its accuracy, and its fidelity to the original Scriptures. Indeed, it is regarded as a classic.

The missionaries went to Turkey with no message of their own, and with no new doctrine. Their vantage ground was the fact that the Oriental Christians already accepted the Bible as the Word of God, and that even Mohammedans, as taught by Mohammed, acknowledged that the Pentateuch, the Psalms, the Prophets, and the Gospel were given by God. In short, the business of the missionaries was to rescue the “Old, old story of Jesus and his love” from the dust and neglect of ages. It was to reinstate the Bible in the esteem and love of the people, and invite their attention anew to the first principles of the Gospel. And, as a matter of fact, the revelation of the love of Christ, of the simple conditions of salvation, of the Scriptural meaning of the sacraments, of the privilege of simple, direct and spontaneous prayer, of the Gospel ministry as a service and not a lordship—these and other teachings of the Bible were to many light from heaven, life from the dead. They espoused evangelical views, not by human persuasion, but because they were impressed by the revelation of God in his Word. Many of those who first met the missionaries were school teachers, and not a few were the sons of priests. Indeed, the first Armenian converts were a bishop and a vartabed or preacher, who met Dr. Goodell in Syria, and whose eyes were opened

by the study of the Scriptures. It is remarkable how rapidly the vernacular versions spread among the people; how, often a single copy of the New Testament without exposition or comment brought light and conviction to the mind, and led to humble and hearty repentance of sin and faith in Christ. Armenians, Greeks, Bulgarians, Syrians, and Nestorians were impressed in the same manner, though not in equal numbers. Among them all, the Armenians were the most responsive, for they showed the greatest regard for the Bible and were less under the control of national ambitions. The early inquirers were anxious to receive instruction and eagerly attended Bible services held by the missionaries in their homes. From year to year the number of those enlightened largely increased both in Constantinople and at Brousa, Trebizond, Erzroum, Cesarea, and elsewhere. In some places Armenian ecclesiastics preached sermons which had an evangelical flavor, and from some Armenian churches pictures of the Virgin Mary and of the saints were removed. Indeed, it began to be hoped that a reformation would be brought about by the Armenians themselves, and that this ancient church would ere long conform in doctrine and worship to the teachings of the New Testament. During 10 years of labor the missionaries had shown a truly catholic spirit. They were simply teachers of the Bible. They had no desire to proselyte and no ambition to form a Protestant church. Nothing but stern necessity led them to change their views in regard to a separate church organization.

THE FORMATION OF THE FIRST EVANGELICAL CHURCH

The hope of a spiritual reformation within the Armenian church was frustrated by the jealousy and hostility of members of the Armenian hierarchy. They feared that the spread of evangelical truth would undermine the structure of the Armenian church, would rob the clergy of their power

and weaken the Armenian nation. Failing to check the movement by argument and discussion, the leaders of the persecution had recourse to intimidation and acts of violence. Both in Constantinople and in interior cities all suspected men were called upon to disavow evangelical views. Those who refused to conform to rites and ceremonies which they regarded as unscriptural and wrong, were cast out of the Gregorian church with every form of anathema and abuse. Some of the evangelical men, on the demand of the patriarch, were thrown into prison by the Turkish authorities, some were locked up in that part of the Armenian hospital where the insane were confined, some were sent into exile, and many were deprived of their permits to trade or to work as artisans. The converts protested that they dearly loved their nation, that in all civil matters they were obedient to the church authorities and asked for themselves simply that they be allowed to hold evangelical views and be not compelled to accept doctrines and follow practices which in their view were unscriptural. This privilege was denied, and the persecution continued with more or less severity for several years.

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At the request of the evangelical Armenians, on July 1, 1846, a council was convened in Constantinople, composed of the resident missionaries and of the Rev. Messrs. Allen and Koenig, missionaries of the Free Church of Scotland to the Jews, and of the Rev. Dr. Pomeroy, one of the secretaries of the American Board. This council carefully considered the petition of 40 evangelical Armenians asking that they be recognized as a separate and independent church, and in view of the fact that they were denied the privilege of holding evangelical views, that in all the Armenian churches of the capital they had been three times anathematized and declared cut off from the Armenian church, that they no longer had any opportunity to join in the public worship of God without violating their consciences, and were denied the privilege of observing the sacraments and of promoting their personal growth in grace, in view also of the fact that the petitioners in a respectful letter to the Armenian patriarch had protested against their exclusion from the Armenian church and had been refused a hearing—in view of these and other facts, the council decided to recognize the petitioners as the First Evangelical Church of Constantinople, this being the name which they themselves chose. A plan of church organization, a confession of faith and a covenant were then read to the petitioners, and those present consented to the whole, and unanimously adopted the statement of belief and the covenant

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Such were the circumstances under which the first native evangelical church was formed in Turkey, and it may well be affirmed that this action was as justifiable as the organization of the first apostolic church in Jerusalem. The result has justified the action, for by their separate organization, by their simple forms of worship, and by their Christian example the evangelical Armenians have been enabled, as otherwise they could not, to witness against the erroneous doctrines and practices of the national church, and to testify to the one true way of salvation through repentance and faith in Christ. Under similar circumstances and on the same basis evangelical churches were formed the same year in Nicomedia, Adabazar, and Trebizond, and in the following year (1847) in Brousa and Erzroum. On the same basis churches have been formed among the Greeks and Bulgarians. All these churches at their own request have been recognized simply as evangelical churches with no denominational name, and native pastors have been installed over them. We rejoice to add that any special persecution on the part of the Armenian church has long since ceased, and that many evidences of friendly relations between the Armenian and the Evangelical churches have been witnessed.

The question is sometimes asked, Has not the time come when the Evangelical churches of Turkey should unite with the Gregorian Armenian church? This is a question which the Evangelical churches must answer for themselves. The general sentiment seems to be that the time has not come for such a union. The Armenian church, thank God, is now tolerant towards evangelical men, but its system of doctrine and its practices have changed but little, and evangelical men cannot find a real welcome therein. At the annual meeting of the Cilicia Evangelical Union, held at Aintab in June, 1914, noteworthy action was taken regarding the proposed

union between Protestants and Gregorians. The pastors and delegates present numbered 50, and by unanimous resolution they stated their conviction that such a union was not practicable, and that it would be disadvantageous for both Protestants and Gregorians. Such undoubtedly is the conviction of the other Evangelical Unions.

At the same time all friends of the Armenian race should rejoice that there are now some Gregorians who recognize that the supreme need of their church is a spiritual regeneration. A remarkable proof of this is found in an article recently published, with strong words of approval, in the magazine called the *Dajar*, the recognized organ of the Gregorian church in Constantinople. The author is a Gregorian named Raphael Melik-Atamian, and says: "The Armenian church must be revived, must be born again. But is it enough for this purpose merely to introduce changes in the services, the rites and ceremonies of the church? Decidedly no! We are not opposed to that kind of change, indeed we are entirely convinced that changes are absolutely necessary, but we are also convinced that by such means the trouble will not be completely remedied. The real trouble with our church is not in that direction. Our church has become a formal and ritualistic church; it has lost the kernel and kept only the shell; there is no true Christian life in it, and no anxiety or care about such life. The church must care for the spiritual nurture of its flock; the living word, the Word of God, must sound continually in the churches, and this word must sound forth from the mouths of ecclesiastics who have a true and living faith, whose word and preaching shall correspond with their life and work. We need truly sincere, devoted, spiritual leaders, inspired by the call of ministering the Gospel of Christ; our people need true and living examples of the Christian life; only true life produces life; a living example is the most eloquent sermon."

Praise to God that a Gregorian is able to make such a

diagnosis of the condition of the Armenian church, and that he prescribes the true remedy. God grant that there may be others of like spiritual discernment, and that all such men may call mightily on the Lord. God hasten the day when the whole Armenian church shall be vitalized and spiritualized. Then there will be no question between the Gregorian and the Evangelical churches, for there will be in reality one true Christian church. Then will be realized the original aim of the American Board and its missionaries.

GROWTH OF THE WORK

The following table indicates the growth of the evangelical work in Turkey since 1845:

Year	Mission- aries	Native Workers	Churches	Members	Schools	Pupils
1845.....	34	12	7	135
1850.....	38	25	7	237	7	112
1855.....	58	77	23	584	38	363
1860.....	92	156	40	1277	71	2742
1865.....	89	204	49	2004	114	4160
1870.....	116	364	69	2553	205	5489
1875.....	137	460	77	3759	244	8253
1880.....	146	548	97	6626	331	13095
1885.....	156	768	105	8259	390	13791
1890.....	177	791	117	11709	464	16990
1895.....	176	878	125	12787	423	20496
1900.....	162	929	127	13379	438	22545
1905.....	187	1057	132	16009	465	22867
1913.....	209	1299	163	15348	450	25922

“The Orient,” published at Constantinople, April 17, 1912, gives a table showing the growth of the Western Turkey Mission from 1860 to December 31, 1911, and says: “While in 1860 the proportion of foreign to native workers was as 1 to 1¼, today it is as 1 to 6; and whereas in 1860 the money given by the American Board was in proportion to that given by the people as 152 to 1, in 1910 it was as 1½ to 1. Church membership has grown nearly ten fold, and Sunday schools in like proportion. The table does not show facts about

medical or literary or philanthropic work. In these departments also the showing would be a surprise to our friends, especially in the medical work."

This remarkable growth was due to the grace, mercy and power of almighty God and to his Son Jesus Christ. Various were the agencies which God was pleased to use to bring about this result.

CHAPTER VI

FACTORS IN THE DEVELOPMENT OF THE WORK

THE FORMATION OF A PROTESTANT COMMUNITY

EFFORT was made through the friendly influence of the British ambassador to secure relief from persecution and freedom to worship God according to the dictates of conscience. From the capture of Constantinople in 1453 the Turkish government granted authority to the patriarchs of the Christian churches and to the chief rabbi of the Jews, each as the representative of his own communion, to exercise jurisdiction not only in spiritual but also in civil affairs. Hence in the matter of taxes, passports for travel, permits of marriage, and bequests of money for religious purposes the Armenian patriarch had jurisdiction over all Armenians. The Protestant subjects of the government had now become a separate religious body, and through the kind intervention of Lord Cowley, the British ambassador, Reshid Pasha, the Grand Vizier, was pleased, under date of November 15, 1847, to send an order to the local authorities, enjoining on them in the transaction and settlement of all the civil affairs of Protestants, to recognize, not the patriarchs, but only the person chosen by the Protestants to appear as their agent at the Porte, and strict command was given that no interference whatever be permitted in the temporal or spiritual concerns of the Protestants on the part of the patriarchs, monks or priests of other sects. This order was a great boon, but it was the order of the Grand Vizier only, who might at any time be changed. Hence, in order to place the civil and

religious liberty of the Protestants on a sure and permanent foundation, by the efforts of Lord Stratford de Redcliffe, the British ambassador, under date of November, 1850, an imperial firman was obtained from Sultan Abdul Medjid, commanding all Turkish authorities to recognize the agent of the Protestants, and not to allow them to be molested one iota in their civil and religious affairs. Finally, under date of April, 1853, a special firman, bearing the signature of the Sultan himself, and hence called the Hatti Shereef, was given to Sdepan, "the Honorable Vekeel (Agent) of the Protestant Christian Community," promising to secure perfect protection to all the Protestant subjects. Special firmans of like import were addressed to the governors of 23 provinces of the empire.

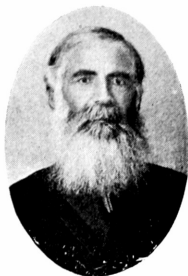
The second factor in the advancement of the evangelical work in Turkey was

AN ABLE AND DEVOTED MINISTRY

What is the relation of the missionary to the native minister? The missionary passes on, the native minister abides to the end of time: Our Divine Master, in his human form, was a foreign missionary. He came and he went; the disciples who remained were, by the indwelling power of the Holy Spirit, to do even greater works than Christ had done in his earthly ministry. The missionary, too, is a messenger from without, called by God to proclaim his truth and to carry to others the impulse to a new and spiritual life; but history tells us of no nation converted to Christianity, or reformed and quickened in its spiritual life, save by the aid of men of its own flesh and blood. If, then, the missionary wishes to make Christ known to heathen nations, or to quicken the spiritual life of peoples nominally Christian, the best way, indeed the only way, is to prepare a native ministry of the highest possible efficiency. Every missionary society of mod-

ern times has had this purpose and plan. Thanks to God that in this important work the missions in Turkey have been highly favored.

In 1819, the American Board, for the first time, sent missionaries to Syria, and the first persons of whose spiritual awakening the missionaries had knowledge were three Armenian ecclesiastics, with one of whom the Rev. William Goodell began the study of Turkish in 1824, while the other two were employed to assist him in translating portions of the Bible and certain tracts into Turkish. By a remarkable providence the truth proclaimed in Syria found its echo in Constantinople. In 1826, Rev. Jonas King, after three years' labor in Syria, addressed a farewell letter in Arabic to his Syrian Catholic friends, and therein explained at length the reasons why he could not accept Roman Catholicism. This letter, translated into Turkish by Mr. Goodell, and written in Armenian letters, was sent to Constantinople, and was read in a council of ecclesiastics convened by the Armenian patriarch, and the passages of Scripture referred to in the letter were carefully examined. This letter made a deep impression, and convinced the patriarch and the bishops present that certain reforms in the priesthood were needed. The one visible result of this incident, however, was the opening of a school, in 1827, for the instruction of priests and teachers. The head of this school was an extraordinary man, named Peshtimaljian. He was an excellent Armenian scholar, acquainted with the national history, and familiar both with the Bible and with the theology of the Roman and Oriental churches. He was no friend to the superstitions of his own church, and was disgusted with the low character of many of its clergy. He was a timid man, and never identified himself with the evangelical cause, but he taught his pupils to think and investigate, and, best of all, to study the Bible. In short, this man seems to have been sent to prepare the way for the evangelical awakening. When Peshtimaljian be-



SIMON TAVITIAN



DER KEVORK ARDZRUNI



ALEXANDER JEJIZIAN



AVEDIS CONSTANTIAN



SARKIS TELFEYAN



AVEDIS ASADOURIAN



P. PHILADELPHES



STAVRI MIKHAILIDES



ARAKEL BEDIKIAN

NATIVE PROTESTANT LEADERS

came acquainted with Messrs. Goodell and Dwight, he showed himself most friendly; and when in 1833, 15 young men from his school were ordained priests in the patriarchial church, the missionaries were invited to be present, and Mr. Goodell joined in laying hands on their heads and in praying that they might receive the Holy Ghost. Peshtimaljian's school continued for 10 years, until his death in 1837, and, according to the testimony of Mr. Goodell, Peshtimaljian died strong in the belief that the pure Word of God would one day prevail in all the churches.

Now, in the providence of God, all the men first awakened to a spiritual life through the labors of the missionaries were pupils of Peshtimaljian, and of these the first two were Hovhannes Der Sahagian and Senekerim Der Minasian. In 1833 these young men heard that two missionaries had come from America and were preparing to open a school for Armenians. Thereupon Hovhannes sought an interview, and about a month later both he and Senekerim put themselves under missionary guidance and instruction. Soon other choice young men sought the acquaintance of the missionaries, and it is worthy of note that while Messrs. Goodell and Dwight, during the first four years of their residence in Constantinople, gave most of their time to the reform and improvement of schools among Greeks, Armenians, and Turks, the spiritual influence of the missionaries was almost exclusively confined to the Armenian clergy and their sons. Indeed those who in 1836 were thought to have begun a spiritual life consisted of four priests, four sons of priests, and a grandson of a priest. Hence the missionaries very early concluded that the purpose of the Lord, in bringing within their influence so many young men, was to use them to enlighten their countrymen, and the missionaries wrote to the officers of the Board that they would esteem themselves highly honored if permitted to train up and qualify a few such men to become teachers and preachers of the Gospel.

With this object, the missionaries in October, 1834, opened a High School, in which instruction was given not only in the common branches, but also in the natural sciences and in the interpretation of the Scriptures. Once broken up through the efforts of the Armenian patriarchate, the school was again reopened, and was highly successful. Finally, in March, 1836, the missionaries united in a call for a special teacher from America, and such were the qualifications which they laid down as to suggest that, unwittingly, they were drawing the portrait of the man who was afterwards known as Dr. Hamlin.

Mr. Cyrus Hamlin arrived in Constantinople in January, 1839, to enter on his life work as teacher. In November, 1840, the High School, previously closed on account of persecution, was reopened in the village of Bebek as a boarding school, and in 1843, with the coming of Rev. George W. Wood as an assistant, became known as Bebek Seminary. See the Sketch of Cyrus Hamlin. This institution continued its work for 20 years, with an average of 40 students. Dr. Hamlin was assisted by several missionary colleagues and by able natives, among whom Mr. Baronig, better known as Dr. Matteosian, and Mr. Ghazaros, better known as Ghazaros Effendi Daoud, were conspicuous. During its whole history Bebek Seminary was an important center of evangelical influence, and not only taught its students the dignity of labor and the duty of self-help, but also gave special theological instruction to those who showed fitness for the ministry. Many of its graduates engaged in business, and others became teachers, and it soon was apparent that through its influence both the educational status of the Protestant community was improved, and the reputation of many of the leading Protestants as men of business was distinctly heightened. The first six pastors ordained over evangelical churches in Turkey were among the young men of Constantinople who early came

into close touch with the missionaries, and most of them received their education in Bebek Seminary, as did nearly all the early pastors, preachers, and helpers in the interior cities; the teacher of the first high school in Aintab also, Zenop by name, was from Bebek Seminary, a man warmly commended by Dr. Hamlin, and highly appreciated by the Aintab people; this man is said to have prepared the way for Central Turkey College. Classes for theological instruction were early gathered by Dr. Schneider in Aintab, and subsequently such schools were opened in Marash, Marsovan, Harpout, Mardin, and Samokov. In 1913 the number of ordained and unordained preachers was 210, and the total of native laborers was 1,299.

Such a body of native co-workers is the joy of all our missions. Not a few of these men, educated partly in Turkey and partly in Europe and America, are the highly esteemed colleagues of the missionaries in high institutions of learning and in literary work. Of the first three Armenians spiritually awakened, Hovhannes Der Sahagian, after study in America, became a useful and exemplary pastor, Senekerim Der Minasian, returning from America, was soon called to his heavenly home, and Sarkis Varzhabed was a valuable assistant in publication work in Smyrna, and the translator of "Pilgrim's Progress" and of D'Aubigne's "History of the Reformation." Other brethren, both Armenian, Greek, and Bulgarian, have assisted in translating the Bible, and in preparing and publishing numerous educational and devotional books.

One of these invaluable assistants was Rev. Avedis Constantian, who, after a happy and fruitful ministry in Marash, gave 25 years to successive revisions of the Turkish Bible and to the publication of the Ancient Armenian Bible with critical notes. He was a careful and indefatigable scholar, and during all the period of his literary work in Constanti-

nople was the highly esteemed preacher of the Bible House congregation, distinguished for clear thought, spiritual insight, and Scriptural preaching.

In the educational work one native colleague was Professor Alexander Bezjian. Educated in Bebek Seminary and in the Scientific School of Yale University, he had a very important part in the work of Central Turkey College. A man of broad culture, rare scientific attainments and deep piety, both as the first teacher of the preparatory department of the college, as the leading native professor, and as a preacher, he had an important influence in the development of the large Protestant community of Aintab and in the spread of education and religion in all Central Turkey.

In the work of theological instruction, Rev. Simon Terzian had a conspicuous part. A pupil of Dr. Schneider at Aintab, a scholar by nature and by resolute effort, for 25 years he was the highly esteemed teacher of Hebrew and Homiletics in Marash Theological Seminary.

It was a happy omen that the Lord provided the Rev. Apisoghom Utudjian as the first pastor of the first evangelical church. A pupil of Peshtimaljian and early awakened, he received much private instruction from the missionaries and attended exegetical and theological lectures by them in the High School at Pera. By reason of his hearty consecration, his clear views of evangelical truth, his good judgment and his dignified manner, he was a man eminently fitted to take up and carry forward the work of the missionaries. The untimely death of the pastor, after a ministry of only eight months, was a grievous blow to the infant church just emerging from a cruel persecution, but his example under affliction and his triumphant assurance during his illness filled his people with unbounded joy. He had been permitted to receive ten new members to the church, and he left a notable example as pastor and preacher to his brother Simon, who became his successor, to his brother Sdepan, who for 11 years

was pastor of the church at Brousa, and to all his brother ministers.

Two of the most useful graduates of Bebek Seminary were Simon Tavitian and Sdepan Schmavonian, who, hearing that some learned foreigners had opened a school at the capital to teach the theology of the Bible, started, almost penniless, to enter this school. Arrived at Constantinople, after a journey of great toil and danger, they were told by the Armenian patriarch that he had shut up the school of the American heretics, and they were sent back, with false promises, to their monastery. With a courage and resolution characteristic of their race, they started again for the goal of their ambition; the one by way of Jerusalem, the other by the more direct route, and eventually both reached Bebek Seminary. Under a cloak of poverty and dirt, Dr. Hamlin saw the worth of these men, and helped them to support themselves and to complete a course of study, and found a rich reward in the love of his pupils and in the long and fruitful ministry of Simon, first at Bitlis and then at Nicomedia, and of Sdepan, at Hainé, near Diarbekir.

A brief reference to three other model pastors must suffice for this review.

Marderos Schmavonian was one of a choice company of young men who reached Bebek Seminary from Diarbekir in 1852. A man of slight form, of most gentle disposition, of rare qualities of mind and heart, he feared not the face of man and could not be provoked to quarrel with anybody. After five years in the seminary he entered on a ministry of 30 years at Harpout and five years in Stamboul. In the city and province of Harpout he saw a marvelous growth, as indicated by the gain in church members, in the increase of self-supporting churches, in the number of native workers, and in education. His sudden death in 1892 was an irreparable loss to the Gospel ministry in Constantinople. Dr. Hamlin, on hearing of his death, well remarked that few men

have been so universally loved and respected as Pastor Marderos.

Alexander Jezizian, another graduate of Bebek Seminary, was ordained pastor of the church of Adabazar, his native city, in 1862, and was indefatigable in the Gospel ministry for 31 years. Supported entirely by his church and living on a small salary, with a large family of sons to educate, he declined every suggestion to seek some lucrative position, and he had his reward even in the present life. He edified his people both by his able preaching and his example; he secured the unbounded love and confidence of the entire community; he saw his church quadrupled in numbers and resources; he educated his people in self-government, and taught them how to settle differences without a quarrel and without outside help; he secured good schools for the community and a collegiate education for his sons; he exercised the influence of a wise and godly bishop in all the province, and, dying in 1893, left a zealous and harmonious church to his son and successor. His loss was deeply mourned, not only by the Protestant community but also by the whole city. An Armenian vartabed pronounced a well-deserved eulogy over his grave, and we doubt not that the Master welcomed him with the gracious words, "Well done, good and faithful servant." To those who inquire whether the Gospel ministry pays, the life of Alexander Jezizian replies, "It pays."

The third model pastorate to be mentioned is that of Rev. Kara Krikor Haroutunian, of Aintab, who died in 1908. Led to consecrate himself to Christ through the preaching of Dr. Schneider in 1848, he was himself filled with a burning desire to preach the Gospel, and, trained in theology and in the art of preaching by the same saintly man, in 1855 he accepted the pastorate of the evangelical church of Aintab. In the course of nine years the church membership increased to 334, and the number in the parish to 1,800; and it was thought best that a second church be organized with a new

pastor, the Rev. Avedis Poladian. In the course of the next 20 years such was the growth of the church to which Mr. Haroutunian ministered, and such the burden of the pastorate, that in 1892 Rev. Manasseh G. Papazian became assistant pastor. In 1908 the members of his church had increased to over 700, with a parish which numbered about 2,500 souls, and an income for spiritual work of more than \$2,200, while the whole number of Protestants in Aintab, divided into three parishes, was over 5,000. Such a pastorate was clearly the fruit of wisdom and ability, single-hearted devotion and a holy life; and the happy and uninterrupted leadership of such a church for 53 years required not only a wise leader, but also the support of a body of wise and devoted counselors. Knowing that the permanence of a work is the final proof of its value, well may we too join in commending the one evangelical pastor of Turkey who lived to celebrate the 50th anniversary of his pastorate (1905).

We should love to mention, not only many other beloved Armenian pastors and preachers, but also several equally beloved Greek fellow ministers, such as Rev. George Constantine, of Smyrna, and Rev. Stavri Mikhaïlides, of Constantinople.

We must briefly refer to a few of those devoted ministers who laid down their lives for Christ's sake in 1895 and were joined to the noble army of martyrs.

Such an one was Pastor Abouhaiyatian, of Ourfa. Of commanding presence and rare ability, educated partly in Bebek and partly in Germany and America, he devoted all he had of body, mind, and spirit to the glory of God and the good of his fellow-men. In the prime of life, with a large and devoted church and an influence extending far beyond the limits of his parish, leaving a wife and six children, he met the last summons with unflinching courage and speedily passed into glory.

Such an one was Pastor Sarkis, of Choukoush, a quiet

and devoted man, faithful in his study and efficient in the oversight of schools and all church work. He had gathered a large congregation and had a successful Sunday school, and an ever widening influence. He too, following the example of his beloved wife, was faithful unto death.

Such an one was the devoted and loving Pastor Krikor, of Ichmé, who never had had an enemy; Pastor Ghazaros, of Chermouk, who like Paul counted not his life dear unto himself, and Pastor Kulludjian, of Sivas, who after days of cruel treatment, with a testimony for Jesus on his lips like that of Polycarp, was shot because he would not deny his Lord.

Such too were the 21 pastors and preachers, including Professor Sarkis Levonian, of Aintab College, who, in April, 1909, were on their way to attend the annual meeting of the Cilicia Evangelical Union, called to convene in Adana, and who, intercepted on their way, refused to deny their Lord and were slain by cruel Turks. These, and many others, ministers and laymen, washed their robes and made them white in the blood of the Lamb, and, having been found faithful unto death, received the crown of life.

Counting all those native ministers who from the first have had a share in the Gospel ministry, many more are they who have already entered into glory than they who survive. The former have ceased from their earthly labors, but the sweet memory and the gracious influence of their works do follow them.

While in 1913 in the four missions in Turkey and in the Balkan peninsula the number of native laborers was 1,299, the total number of ordained missionaries was but 55, and there appears to be no intention to increase the number of missionaries. The history of the past inspires the missionaries with the confident hope that through the native ministry the evangelical work will still be carried forward, and they pray to the Lord of the harvest that the supply of able, consecrated native workers may never fail. Then, whether the



SOME TORTURED, KILLED OR DEPORTED, OTHERS RETURNED TO THEIR HOMES

An Armenian college professor, his brothers and their families.

All the men were killed except one who was in America. (One of the little girls was made the wife of a Moslem officer.

foreign workers be few or many, or none at all, the evangelical work in Turkey shall never die.

The third factor in the advancement of the evangelical work in Turkey was

THE INCULCATION OF THE PRINCIPLE OF SELF-SUPPORT

From the outset the missionaries taught the evangelical churches the duty of supporting their pastors and teachers. In a land of poverty and oppression, where wages were exceedingly small, where the utmost effort was necessary to secure a livelihood, and where supporters were few, the newly formed churches had need of aid. This aid, however, was not to be continued long, and was to be diminished year by year. The apostolic principle in propagating the Gospel was a native pastor for every church and a church which supported its pastor. Paul ordained "elders" in every place where there was a body of Christians, and to them he committed the care and instruction of the churches. The support of these elders he left to the people. "Even so," said Paul, "hath the Lord ordained that they which preach the Gospel, should live of the Gospel." This principle the missionaries in Turkey endeavored to carry out. It was truly of God that early in the prosecution of the evangelical work in Turkey able and devoted young men came forward in Constantinople, Aintab, Harpout, Marsovan, and Mardin to be trained for the ministry. Hence there was no necessity that a missionary become the pastor of a native church, and every church was left to call its own pastor. The condition of useful and happy relations between pastor and church was self-support. Hence the salaries of pastors must of necessity be low, such a sum as the church, composed of poor people, might ere long be able to pay.

The grants-in-aid made by the missionaries were not more, as a rule, than one-half the salary, and in some stations the

aid was to be continued not more than five years. The carrying out of these rules was left to the stations, and success in applying them depended on special circumstances in each community and on the fidelity and energy of the missionaries. For many a missionary it was no easy task to urge, and sometimes almost to compel, a poor people to move forward towards self-support. Indeed the work was often like the weaning of a child. The child, however, must be weaned, and the church, even among the poorest of the poor, if it was to have a permanent and honorable existence, must become self-supporting. Success varied in the different missions and stations, but on the whole it was encouraging. A few years ago when the churches in the four Turkey missions, including Bulgaria, numbered 144, there were 54 churches entirely self-supporting, 48 largely self-supporting, and 42 churches decimated by massacre and enfeebled by emigration were in danger of extinction for lack of help to support a pastor. Let it be added that the lack of aid to these 42 churches was not because the missionaries, in carrying out a rule, did not see fit to aid them, but because the Board was not able to furnish the means. If the churches of America had really apprehended the situation of the churches in Turkey which were reduced to desperate straits they surely would have supplied the Board with the means to aid those churches.

The greatest success in planting self-supporting churches was in the Harpout station between the years 1860 and 1870, under the leadership and urgency of Messrs. Wheeler, Allen and H. N. Barnum, but in a recent report from Harpout it was stated that even in that station there were, in 1914, 19 churches utterly unable to support a pastor without aid. Had it not been for the awful massacres of Protestant Armenians in Asiatic Turkey in 1895 and in 1909 and for the subsequent emigration of thousands of Armenians to America, all or nearly all of the evangelical churches in Asia Minor would probably ere this have become self-supporting. In

1908 the sums given by natives for education in missionary schools, for the support of Protestant worship, and for benevolence amounted to \$131,242, and the expenditure of the Board, for the same year, for all work in the four missions, save the salaries of the missionaries, amounted to \$70,392; that is to say, the natives paid for the general work almost twice the sum given by the Board. In 1913 the people paid for education, the ministry, and benevolent work \$197,127, and during the 10 previous years their gifts for the same objects amounted to \$1,200,000. And let it not be forgotten that the sums were paid in a land where the average wage of a common laborer is about 40 cents, and of an artisan, 80 cents to a dollar a day. In some places the people have voluntarily adopted the practice of giving, each man, a tenth part of his income.

The fourth factor in the advancement of the evangelical work in Turkey was

THE INCULCATION OF THE PRINCIPLE OF SELF-GOVERNMENT

This principle was set forth at length at the time of the organization of the First Evangelical Church of Constantinople. According to the apostolic plan a Christian church is a self-governing body. This principle the missionaries have observed in all their relations with native churches, whether self-supporting or not. In the government and discipline of the church the missionaries have not interfered, though by invitation they have often taken part in the councils called by the churches. Churches, like individuals, learn the art of self-government by the mistakes which they make and correct, and the good order of a church is the fruit of experience. The evangelical churches were also taught to form associations, and according to such a plan as would meet their own thought and need. In 1864, 18 years had elapsed since the formation of the first evangelical churches

in Turkey. There were then eight such churches in Constantinople and the neighboring province of Bithynia and in Rodosto on the European shore of the Marmora. The first association was formed in the author's home in September, 1864, in the city of Brousa, and was called "The Union of the Evangelical Armenian Churches of Bithynia." According to the constitution adopted by the pastors and delegates assembled and afterwards ratified by the churches, the constituent members were to be the ordained ministers laboring in the province of Bithynia and one delegate from each church. Other ministers, native and foreign, were invited to attend the meetings of the Union, with all the privileges of members except that they were not to vote. The objects of the Union were stated to be: the closer fellowship and co-operation of the churches, the preservation among them of good order, the improvement of the spiritual condition of the churches, the promotion of education, the prevention of error and moral defection, and the mental and spiritual improvement of the ministers. The duties devolving upon the Union were: to organize churches, to ordain, install, and dismiss pastors, to give attention to the choice and education of young men desiring to enter the theological schools, to examine and license candidates for the ministry, to visit particular churches which requested a visitation, and to remove difficulties which might have arisen in them. It was also provided that when appeals should be made to the Union either by individuals or churches, both parties were to be examined in the presence of each other, and the decision of the Union was to be accepted as final. Meetings were to be held annually, and the moderator of each meeting of the Union was to hold over until the next meeting. Provision was made also for the reading of one essay and of one exposition of Scripture at each annual meeting.

Similar Unions were soon after formed in the Central Turkey Mission, in the Eastern Turkey Mission, and in the

eastern part of the Western Turkey Mission; also among the evangelical Greek and Bulgarian churches. Since the formation of the Unions the missionaries have abstained from performing, of themselves, any ecclesiastical function. The Unions have been helpful in providing for the spiritual wants of the feeble churches, and have formed Home Missionary societies to promote the work of evangelization within their own borders and to send preachers to labor among the poor Armenians of Kourdistan. The annual meetings of the Unions have been very profitable to the native ministers, to the churches, and to the attending missionaries. The Unions have been a strong bond both between the ministers and between the churches, and have raised the dignity and increased the sense of responsibility of pastors and churches. A general conference or synod, embracing all the evangelical ministers and churches of Turkey has been talked of and desired, but on account of the long journeys and expense involved has not been realized.

The fifth factor in the advancement of the evangelical work in Turkey was

THE PROMOTION OF EDUCATION

The first duty of the missionary was to give the Bible to the people in the spoken language of the land. But how could the Bible accomplish any efficient work among people when 90 per cent of the men and almost 100 per cent of the women knew not how to read? Such was the situation in Turkey, taking the land as a whole, when the first missionary family settled in Constantinople in 1831. Hence in the early years of their work the missionaries were glad when they were asked by the teachers and leading men to assist in reorganizing the elementary schools for boys already in operation among the Greeks, Armenians, and Turks of the capital. There were not a few such schools among the Christian popu-

lation, towards the support of which the Turkish government rendered no aid; the schools, moreover, were without suitable books, and the boys, seated on the floor and rocking their bodies backward and forward, were taught to repeat, each boy at the top of his voice, certain verses of the ancient Christian Scriptures. The method was the same in the Mohammedan schools, only the Turkish boys were required to memorize verses from the Koran, which, being in Arabic, the children could not understand. It was a happy way of introducing the missionaries to the people that they were invited to visit the elementary schools and show how a school ought to be conducted, and help to provide primers and other books and blackboards. The teachers, pupils, and people were greatly pleased with the newly organized schools in which the spoken languages were used.

The development of the great system of education which has covered Turkey with missionary schools for both sexes and all ages from kindergarten to college, theological seminary and medical school,—all this is traced in detail in Chapters X, XI, XII, XIII and XIV.

CHAPTER VII

MISSION ACTIVITIES IN STAMBOUL

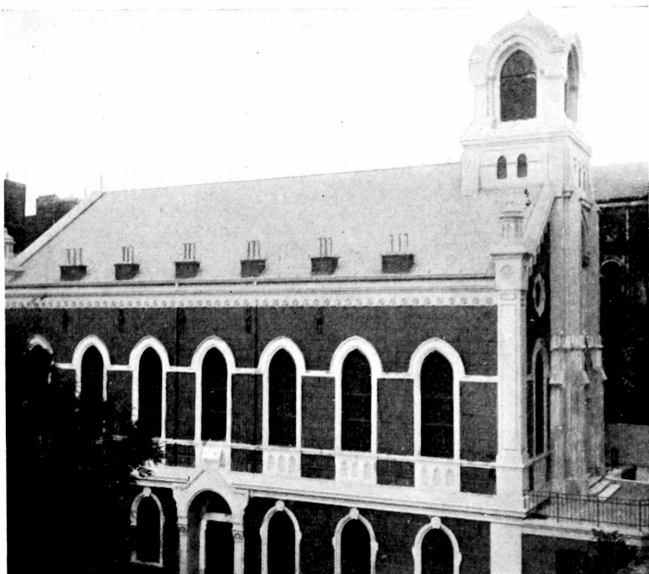
THE MISSION HOUSE

IN October, 1880, Mrs. Susan M. Schneider and Miss Martha J. Gleason began evangelistic work in the quarter called Gedik Pasha in the old city. Here they hired a house, and by music and song and winsome ways soon gathered a Sunday school of 60 scholars. After some years of profitable labor these ladies withdrew and Mrs. Fannie M. Newell and Miss Olive N. Twitchell (now Mrs. L. S. Crawford) succeeded them, and they, in turn, after years of faithful service were succeeded by Miss Anna B. Jones, Mrs. Etta D. Marden, and Miss Annie M. Barker. In 1913 the large stone house, which had been rented for many years, was purchased by the Woman's Board, and this Mission House in Stamboul ranks in importance as a missionary agency with the Bible House and the two Colleges. The day schools have been largely patronized by Armenians, Greeks and Turks, and during the past 30 years have made Gedik Pasha quite an educational center. Most of the pupils have come from non-Protestant families, and the lady teachers have often been invited to visit their homes. From the beginning Sunday school work has been prosecuted with vigor and success, with an average attendance of 250. Prayer meetings have been held, in which Armenian, Greek, and Turkish have been used, with good attendance. After the revolution of the Young Turks in 1908 a Friday evening lecture course, highly favored by Turkish gentlemen and often addressed by Turks, was estab-

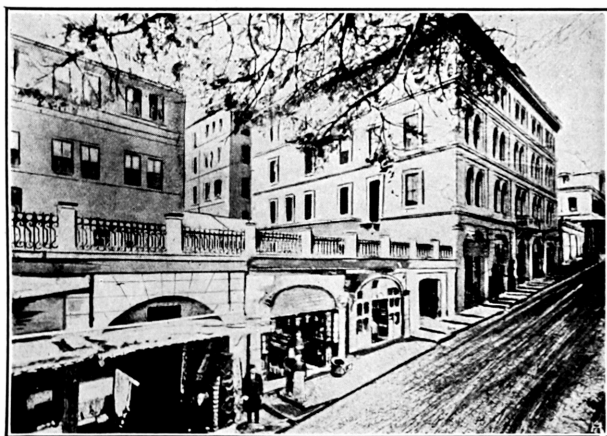
lished. For many years the congregation of the Langa church, having no place of worship of their own, was invited to the hall of the Mission House. Encouraged by the missionary ladies, many poor women found relief in embroidery work and other forms of labor. In the quarter of Koum Kapou, on the shore of the Marmora, half a mile below the Mission House, a Coffee-house and Reading-room was opened in 1886, and in a hall above, a service in Turkish was held the last hour of every Sabbath. The meeting was largely attended by men—Armenians, Greeks, Turks, and Jews—and was the one place in the city where there was preaching for men who came to neither church nor chapel. The audience, numbering from 50 to 150, was always orderly and attentive. Preaching in such a place was like casting seed upon the waters, but for some 20 years it afforded much satisfaction to the author.

THE BIBLE HOUSE

When the author reached Constantinople in February, 1859, the office of the treasurer of the American missions in Turkey was in two small, dark rooms in the great caravansary called Vezir Khan in Stamboul. After a few years a stone building of three stories was rented, but this also soon proved inadequate. In 1856 Rev. Isaac G. Bliss, D.D., was appointed by the American Bible Society as its agent for the Levant, with Constantinople as his residence. Years passed, and one afternoon Dr. Bliss was going by boat from his narrow quarters in the city to his home at Haskeuy on the Golden Horn. The boat was full of passengers, and while he was sitting in the stern, he heard a man, referring to the American missionaries, ask his neighbor in Armenian, "Who are these people? What sort of people are they?" The person addressed replied: "They seem to be a good sort of people, but they don't know how to work; the Catholics have



FIRST EVANGELICAL ARMENIAN CHURCH, PERA



THE BIBLE HOUSE, STAMBOUL

a house of their own and you know where to find them, but these people are sometimes here and sometimes there." At once the thought came to Dr. Bliss, Yes, that is just what we need—a place where people can find us; if we had such a place, what a help it would be to the general work! He came home full of this idea, and the next morning communicated his thought to the missionaries, who fully agreed with him. He asked them to write out their opinions, each in his own name, and these opinions he sent to the Bible Society in New York, requesting permission to go to America, to raise funds for the erection of a Bible House in Constantinople.

Permission was granted, and in 1866 Dr. Bliss sailed for America. He was most successful in his solicitations. He sought interviews with busy men whose character and means he had ascertained, and courteously and briefly presented to them the claims of such a building, and leaving with each one a printed statement, with no special appeal, he withdrew. When he had raised \$52,000, he returned to Turkey, and with the aid of the missionaries drew up the plan of the building. He was most fortunate in securing a somewhat elevated site, on a busy thoroughfare, with a magnificent view, and only 10 minutes' walk from the Stamboul end of the bridge, which crosses the Golden Horn and connects Stamboul with Galata and Pera.

In 1872, in spite of all obstacles, Dr. Bliss had the satisfaction of seeing the first of the Bible House buildings finished. It is a handsome building, of yellowish stone, five stories high and fire-proof. The shops on the ground floor are rented, and on the floors above are the offices of the agent of the American Bible Society and of the treasurer of the American missions, with large store-rooms for Bibles and mission books and rooms for editors and translators of mission books and periodicals, and on the top floor the residence of the agent of the Bible Society. A second building, subsequently erected

in the rear, is rented for a large printing establishment, with facilities for electrotyping and lithographing. A third building, on another part of the lot, is used, on the ground floor, as a chapel, seating 250, and on the story above is the residence of the treasurer of the American missions. A fourth building is rented for shops. The total cost of the land and buildings has been over \$100,000, of which \$60,000 was raised by subscription, and the balance has come from rents. The income from rents amounts to about \$4,000 annually, and is used for taxes and insurance, repairs, and enlargement of the property, and for the support, in part, of evangelistic services in the chapel in the Greek and Turkish languages. The Bible House property is administered by a self-perpetuating board of trustees in New York, organized under the laws of the State of New York, with a local advisory committee, selected annually by the board of trustees.

The four strategic points for Christian work in Constantinople, under American management, are the Bible House and the Mission House of the Woman's Board in Stamboul, Robert College for young men and Constantinople College for young women on the European shore of the Bosphorus. The Bible House is the center of the publication and distribution work of the American Bible Society and the business and literary center of the missions of the American Board. It is a noble and fitting memorial of Rev. Isaac G. Bliss, D.D. He was born in Springfield, Massachusetts, July 5, 1822, and died at Assiout, Egypt, February 16, 1889. Whether as a missionary of the American Board in Erzroum (1847-51), or as the agent of the American Bible Society (1856-89), Dr. Bliss was ever an ardent Christian, a zealous laborer for Christ and a wise and energetic business man. Coöperating with the agent of the British and Foreign Bible Society, he secured new translations of the Bible and the revision of several modern versions, and systematized and stimulated Bible distribution in many

editions throughout Turkey, Syria, Egypt, and Persia. He corresponded with the missionaries in those lands, visited them in their homes and studied the religious needs of the different nationalities. He sympathized most heartily with both the missionaries and all other Christian workers, and was always ready to coöperate with them. "In the church, in the Sunday school, in the prayer meeting, in the homes of the people, in their shops, on the Bosphorus steamers, by the wayside, everywhere, he was the same earnest, faithful disciple, always about his Master's business, and always bearing with him the Master's spirit."

As indication of the responsible position held by Dr. Bliss, as Bible agent, the following statement may be added: In a report of "Twenty-five Years in the Levant" (1858-83) Dr. Bliss states that within the period mentioned there was an aggregate distribution of 1,883,157 copies of the Bible and integral parts thereof, in some 30 languages, within the bounds of the Levant agencies of the two great Bible Societies of England and America. The aggregate sum returned to the treasuries of the two Societies from the sale of Bibles was \$261,745.

In 1881 there were printed at Constantinople and Beirut 57,870 copies of the Bible, in whole volumes and in parts, and for 25 years the annual average of copies printed was 17,196. The entire expenditures of the Levant agency of the American Bible Society, for the 25 years mentioned, amounted to \$674,176, making the annual cost to the Society \$26,966.

Dr. Bliss' sudden and untimely death was a great loss to the Bible cause and the mission work, but in the good providence of God a worthy successor was found in the person of Rev. Marcellus Bowen, D.D., for years a zealous missionary of the American Board in Smyrna. During the administration of Dr. Bowen the work of Bible printing and distribution

has been carried forward wisely and efficiently in all the lands of the Levant agency.

THE TREASURY DEPARTMENT

For many years the care of the treasury of the American missions was confided to one of the missionaries, but at length the work required the entire time of one man. Rev. George Washburn was the first regular treasurer (1858-68) and was succeeded by Rev. I. F. Pettibone (1868-81), and he, in turn, in 1881 by Mr. William W. Peet, of Iowa. Mr. Peet had received a thorough business training in the service of the Chicago, Burlington and Quincy Railroad, and had filled responsible positions. He gave up the opportunity of rapid and lucrative advancement, and for the sake of the cause of Christ accepted a position which offered no advancement and promised only a living salary. For 35 years he has been the one financial medium between the American Board and some 200 missionaries in Turkey. During this period, he has received, guarded and disbursed for missionary, educational and charitable objects, \$14,424,211. During the year 1911 there passed through his office the sum of \$614,701, which was more than double the amount of the appropriations of the Board to all the missions in Turkey.

For many years Mr. Peet was also the custodian of the funds of Robert College and of the American College for Girls. The care of the book depot at Constantinople, the distribution of mission books throughout the empire, and the purchase and despatch of goods to missionaries in the interior also devolved upon the treasurer. At times, on account of war or internal disorder, the remittance of funds to 20 mission stations has been the occasion of no little anxiety, but has been effected without loss. Since the outbreak of the great war in Europe, remittances have been made through the agents of the Standard Oil Company, found in the prin-

cial cities of Turkey, and by means of the officials of the Evkaf department of the Turkish government, who collect and remit to Constantinople the taxes on lands, devoted centuries ago to the maintenance of Mohammedan worship. These officials pay over the money to the missionaries, who give them drafts on the mission treasurer at Constantinople.

Years ago Mr. Peet became a student of law through correspondence, and in due time received a degree from the University of Michigan. Both his business and legal knowledge served him well in settling with the Turkish authorities at Constantinople many troublesome questions, and in securing the transfer to the American Board of the legal title to a large amount of property in the shape of lands and of dwelling houses, school buildings and hospitals erected throughout the Turkish empire. Until recent years all this property was held in the name of Turkish subjects, and the transfer of the title to the Board required years of most patient and persistent endeavor. In all this work Mr. Peet secured the support of the representatives of the United States at Constantinople. In fact, he became a *persona grata* at the American embassy, and in the solution of many perplexing questions his counsel was sought and highly appreciated by the ambassador.

With the assistance of Dr. J. Henry House, of Salonica, and of Mr. Gargiulo, for many years the dragoman of the American embassy, in 1902 Mr. Peet secured the release of Miss Ellen M. Stone, by the payment, under almost impossible conditions, of \$66,000 in gold, delivered by night to the brigands who were in hiding in the Balkan mountains. The gold, weighing 250 pounds, was furnished by the Ottoman Bank and was tied up in bags and roped. In accomplishing this feat Mr. Peet and his associate completely outwitted both the newspaper correspondents and the hosts of Turkish officers and soldiers. For weeks the Turks followed his footsteps day and night, intent on both getting the money and

capturing the brigands, who were all Bulgarian revolutionists. Mr. Peet was equally intent on delivering Miss Stone and her companion, Mrs. Tsilka, and the baby born in captivity, and the missionary won out. Mr. Peet owes it both to himself and to history to publish the full story of this exploit.

During the author's missionary service of 51 years, there occurred in Turkey epidemics of cholera (in one of which, in 1865, 60,000 people died in Constantinople in the course of two months), several wide-spread famines, two wars, and six massacres. As a result of these calamities there was terrible suffering among all classes of the people, and in behalf of the sufferers the missionaries and others made appeals for aid both in Europe and America, and on every occasion there was a generous response. The donors of the money knew of no trustworthy agents through whom the distribution could be made other than the missionaries, and to them they appealed. The missionaries undertook the work, and made the distribution without regard to race or religion, with regard, in fact, simply to the needs of the sufferers, and in such a way as to secure the approval both of the people and of the Turkish authorities. Thus the missionaries acquired a reputation for honesty, efficiency, courage, and benevolence, and this reputation was a great asset in their Christian work. In all the period of his treasurership, money in aid of sufferers amounting in all to several millions of dollars, was sent to Mr. Peet, and all the service he rendered was a labor of love, and was discharged without the loss of a dollar.

To the performance of his manifold and arduous services—services financial, legal, diplomatic, and charitable—Mr. Peet brought Christian devotion, rare business ability, perfect integrity, sound judgment, imperturbable coolness, inflexible determination and infinite patience. What a fortune such qualities as these would have brought to our esteemed friend in the business world, if he had chosen to continue therein. To

him, however, the plaudit of the Master—"Well done, good and faithful servant, enter thou into the joy of thy Lord"—will be an ample reward. Happy the missionary society which has such business servants both at home and abroad!

CHAPTER VIII

THE LITERARY AND THE MEDICAL DEPARTMENTS

THE LITERARY DEPARTMENT

ON account of the unsettled state of the country, the first missionaries sent to Turkey, remained for several years on the Island of Malta, where they were safe under British rule. While waiting in Malta they engaged in the study of the Greek, the Italian, and the Turkish languages, and gave themselves mostly to literary work. The first mission press was established in Malta in 1822, and remained there for 11 years. Here 33 tracts were printed in Italian, 90 tracts and books in modern Greek, and five tracts in Turkish, written with Armenian letters. Many of these tracts were sent to Turkey, and some were used by the Spirit of God to awaken certain Armenians and guide them to Christ, while, as yet, they had seen no missionary. Several of these Armenians became very useful assistants in the publication work.

In 1833 Messrs. Temple and Hallock left Malta and established the mission press in Smyrna, and hither, subsequently, came Messrs. Adger and Calhoun, and in 1838 Rev. Elias Riggs. Here some 20,000,000 pages of books and tracts were printed, mostly in Armenian. In 1853 the press was removed to Constantinople, where it has remained till now. Another press was established by the American Board in Beirut, for the printing of the Bible and other books in Arabic, which was carried on for many years under the direction of Dr. Eli Smith and Dr. C. V. A. Van Dyck. Finally, in 1870, on the union of the New and the Old School Presby-

terians, all missionary work of the American Board in Syria was transferred to the Presbyterian Board.

From the beginning literary work necessarily engaged the attention of many missionaries. As has already been explained on previous pages, Bible translation was the life-work of Drs. William Goodell, W. G. Shaufler, Elias Riggs, Eli Smith, and C. V. A. Van Dyck, and the Armenian, Bulgarian, Turkish, and Arabic versions are an imperishable memorial both to the missionaries and to their able and honored native assistants. The expense of the publication of the various editions of the Bible, and, to a large extent, the expense of translation, was borne by the British and Foreign and the American Bible Societies. The modern Greek version was made by Greek scholars under the direction and at the expense of the British and Foreign Bible Society. Thus these Bible Societies have contributed very greatly to the success of the missionary work in the Turkish empire. The sum total of expenditure by the American Bible Society alone, for the translation, printing and distribution of the Scriptures in Turkey until now (1831-1915) has been \$2,804,104.

Besides the above-mentioned missionaries Rev. George F. Herrick, D.D., rendered invaluable assistance in Bible translation. He was a member of the large committee, organized by direction of the British and American Bible Societies for the revision of the several Turkish versions. This committee, consisting of Dr. Riggs and Dr. Herrick, of the American Board, of Rev. R. H. Weakley, of the Church Missionary Society of England, of Rev. Avedis Constantian, an able Armenian scholar, and of two Turkish scribes and a Christian Arab Kourdis, was engaged on the revision for five years (1873-78), and produced a version which has been printed in many editions—with Arabic letters for the Turks, Armenian letters for Turkish-speaking Armenians, and, some years later, with Greek letters for Turkish-speaking Greeks. This version, subsequently simplified in style by members of

the original committee, enlarged by the addition of Rev. H. O. Dwight, Dr. Edward Riggs, Professor A. Bezjian, of Aintab, and Professor S. Terzian, of Marash, and competent Turkish scholars, has proved highly acceptable to all peoples who speak Turkish. Up to 1911 at least 500,000 copies of the Turkish Scriptures, in whole volumes or in parts, were put in circulation.

By his mastery of the Turkish, by his familiarity with the Hebrew and Greek languages, and by his scrupulous exactness Dr. Herrick was eminently fitted for the delicate and difficult work of Bible translation. Commissioned at the outset as a missionary to the Mohammedans of Turkey, Dr. Herrick sought to reach them, not only by public preaching and private interviews, but also by the press. In explanation of Christian doctrine and worship he published, during his missionary career of 52 years, six books of a religious character in Turkish, written with Arabic letters, and four educational books, including an elaborately compiled and finely illustrated astronomy, also many volumes in Turkish written with Armenian letters. A carefully prepared volume in Osmanli Turkish, entitled, "The Unique Person, Teachings, Works, and Claims of Jesus Christ," was issued in the last year of his residence in Constantinople (1910-11).

The publication department of the missions, besides translations of the Bible, was engaged from the outset in preparing school books, both for elementary schools and for high schools and colleges. When missionaries first came to Turkey such a thing as a primer to teach children to read was unknown, and the primers prepared by the missionaries were esteemed a great boon. Then followed text-books in Arithmetic, Geography, Grammar, Algebra, Geometry, Astronomy, Physiology, Intellectual Philosophy, and Moral Science. On the occasion of the publication of the Physical Geography in Turkish, written with Arabic letters, an elegant copy was presented to his Majesty the Sultan, and received high com-

mendation. A costly dictionary, English-Turkish, prepared by the eminent Turkish scholar, Sir James Redhouse, was published at the expense of a generous American friend, Mr. Wheelwright, of Newburyport, Massachusetts. Later a Turkish-English dictionary, by the same author, and edited by Dr. Henry O. Dwight, was published at the expense of the American Board. For theological schools and for general Christian culture and worship, works on the Evidences of Christianity, History of the Church, History of the Reformation, Natural and Systematic Theology, Christian Doctrine, Confessions of Faith, Butler's Analogy, a Bible Dictionary, Pilgrim's Progress, devotional and doctrinal books and tracts, commentaries, and hymn books have been published, some in one language and some in several. The Armenian hymn and tune book, in the 10th edition (1910), contained 420 hymns and six Gregorian chants, the Turkish hymn and tune book, published with both Armenian and Greek letters, and in 1911 with Arabic letters, contained 247 hymns, the Bulgarian hymn and tune book contained over 600 hymns, and the Greek hymn and tune book, a smaller number. Some of these hymns were original, composed by missionaries or by natives, but most of them were translations of the best hymns, ancient and modern, in the English language, and all were set to the choicest tunes. Several books for the blind have been prepared in the languages of Turkey and published in London.

The missionaries have endeavored to provide the different nationalities, not only with versions of the Bible and with religious and educational books, but also with interesting and instructive books for general circulation. Thus they have wished to counteract the influence of the low literature, often irreligious, infidel, and immoral, coming from the countries of Europe. The titles of the various editions of the Bible and of the religious, devotional, and educational books and tracts, published and distributed to all parts of Turkey,

have numbered about 1,000. Four million copies of the whole Bible and of parts of the same in the various translations, and more than 4,000,000 copies of other books have been put in circulation since 1831. Books have been uniformly sold at a price sufficient to cover the cost of publication, while the Scriptures, published by the Bible Societies, have been sold somewhat cheaper.

The mission press, while still in Smyrna, issued for several years a monthly magazine which was much esteemed for its useful and instructive intelligence. In January, 1855, the mission began to publish in Constantinople in the Armenian language a weekly religious newspaper, called the *Avedaper*, a word which means "Bringer of Good News." From the beginning of 1860 the same paper was published in the Turkish language, written with Armenian letters, for Turkish speaking Armenians, and beginning with 1872, in Turkish, written with Greek letters, for Turkish speaking Greeks. The first two forms bore the name *Avedaper*, and the last form the name *Angeliaforos*, the Greek equivalent of *Avedaper*. For many years a monthly illustrated paper for children in Armenian, in Armeno-Turkish and in Greco-Turkish, was also published, and this paper in Armenian, called the Child's *Avedaper*, was continued until 1915.

Though subject to the same severe press laws as all other periodicals in Turkey, the mission papers have never been suspended, save for a period of a few days, and then only three times in 55 years. The editors of the *Avedaper* have been Dr. H. G. O. Dwight, to 1860; Dr. Edwin E. Bliss, to 1872; Dr. Joseph K. Greene, to 1884*; Dr. H. S. Barnum,

* Note by Dr. Geo. F. Herrick: The truth of history requires an added word here. Dr. Greene was the editor of six papers—three weeklies and three monthlies—with but two assistants, never more than three, in the work of translation, correspondence and proof reading. His feeling of responsibility for the work extended to every detail. He always read one, often two proofs of the papers, and much of the correspondence was done by himself. Dr. Greene's leading editorials numbered more than 600. He had no vacation except twice in those 12 years. He worked 10 or 12 hours a day six days

to 1908, and Rev. Herbert M. Allen, to 1911. Several years ago the *Angelioforos* was discontinued for reasons of economy. In 1910 Rev. H. K. Krikorian, formerly professor in Central Turkey College, and for several years assistant editor of the *Avedaper*, began the publication of a Turkish paper, written with Armenian letters and called the *Rahnuma* (Guide). As Mr. Krikorian's object was to meet the wishes of the Turkish-speaking Protestants and further the cause of Christ in Turkey, the missionaries welcomed the publication of this independent Protestant paper, and decided to discontinue the publication of the Armeno-Turkish *Avedaper*. With pleasure we can add that for the past five years the *Rahnuma* has been conducted with wisdom and prudence, has served both the cause of religion and the interests of the country, and has met with very considerable success.

After the lamented death of Mr. Allen in 1911, Dr. Macallum, for years instructor in the Marash Theological Seminary, assumed charge of the Armenian *Avedaper*. Fortunately, in 1914 he was able to secure as associate editors the pastors of two of the evangelical churches of Constantinople, Rev. H. A. Jezizian and Rev. A. B. Schmavonian. It is hoped that outside support may be secured for the paper, and that soon the editorship may pass wholly into the hands of native pastors. Should this happily occur, the object of the missionaries, long in view, would be realized, and the evangelical Christians of Turkey would have two independent papers, one in Armenian and one in Turkish.

The missionary periodicals, printed for a good part of the time in three forms, have accomplished a great work. They have carried the message of the Gospel to many persons in all parts of Asia Minor who have not professed themselves

in the week, leaving his home at 7 o'clock A. M. summer and winter, entering it at 6 P. M. and finishing the day with two hours' work in the evening.

Who can measure the educative value to the 10,000 readers of those Christian messengers, which were to the vast majority of them the only periodical that they ever saw.

Protestants, have ministered to the intellectual, moral, and material welfare of the people, have given a reliable summary of weekly news, have afforded to the evangelical churches of Turkey, many of them widely separated, a medium of communication with one another, have informed them of important religious and other movements in all parts of the world, and have given to correspondents in Turkey and other lands the opportunity to express their views on many subjects. In a country of unending and distressing poverty the papers have had a respectable list of subscribers, but have never been able to pay the cost of publication. Many times the annual meeting of the Western Turkey mission has taken up the question of suspending the periodicals for the sake of economy, but every time, on demand of the people, it has voted to continue them.

For many years the mission published also a Bulgarian paper, the *Zornitza* (Morning Star), which, under the editorship of Dr. T. L. Byington, was an efficient organ and was highly appreciated. Like Robert College, the *Zornitza* was an important agency for the enlightenment of the Bulgarian people. Fortunately, years ago, this paper was transferred to able native hands, and still continues its honored career.

The literary work of the mission has from the outset been in the hands of able men. Among the pioneer missionaries Dr. H. G. O. Dwight and Dr. George W. Wood, biographical sketches of whom have been given, through various publications rendered valuable service.

Rev. Edwin E. Bliss, D.D., was a worthy successor to the pioneer missionaries. Born in Vermont in 1817, he died in Constantinople in 1892. He was a college mate at Amherst with Richard S. Storrs, Henry Ward Beecher, Roswell D. Hitchcock, Daniel W. Poor, and other distinguished men. Commissioned by the American Board in 1843, he labored at Trebizond and Marsovan until 1856, when he was transferred to Constantinople. Here in every form of service,

but mostly in the publication department, he served the cause of Christ for 36 years. A man of broad mind, sound judgment, and sweet humor, he was a delightful companion and invaluable missionary. He loved the people and they greatly loved and honored him. His excellent wife, Mrs. Isabella Porter Bliss, of Portland, Maine, for nearly half a century made for him a home which was a foretaste of heaven.

Rev. I. F. Pettibone, D. D., another worthy successor of the pioneer missionaries and co-laborer with Dr. Bliss for many years, was born in Stockholm, New York, in 1824, and died in Auburndale, Massachusetts, in 1897. Appointed a missionary in 1855, he made extensive tours in eastern Asia Minor, was a teacher in the theological seminary at Marsovan, for more than 13 years was mission treasurer at Constantinople, and in nearly 40 years of service gave most of his time to literary work. Whether as teacher, treasurer, architect or writer, Dr. Pettibone's work was highly appreciated. There were three men in the Western Turkey Mission—Goodell, Bliss, and Pettibone—who, by a sweet and charming humor, relieved many a warm discussion in annual meeting and station conference. Dr. Pettibone was intensely patriotic, and for one year of the civil war (1864) rendered admirable service as chaplain of the Seventy-fourth Illinois regiment of infantry. Some of his fellow-soldiers were happy to wrap the dear old flag around his casket and act as bearers.

Rev. Henry O. Dwight, LL.D., son of the pioneer, Dr. Dwight, now one of the secretaries of the American Bible Society, and Dr. George F. Herrick, for many years rendered great service to the publication department. Indeed, when a few years ago, the work of the department was almost suspended for lack of funds, Dr. Herrick visited America and collected a very considerable sum to continue the work.

Dr. Henry S. Barnum, editor of the *Avedaper* and member of the publication committee for 25 years, with a facile pen,

a fertile mind, sound views, a complete familiarity with the needs of the people, and untiring devotion, made an indelible impression on a great number of readers throughout Turkey. Every week of every year during the long period of his editorship he preached the simple Gospel of Christ to more people than any other one preacher. His Gospel was always a Gospel of love and good will, with no harshness and no denunciation. He had a happy way of meeting every opposer, and a ready answer to every objector. The people of Turkey will never forget his service. He died in Verona, New Jersey, December 10, 1915.

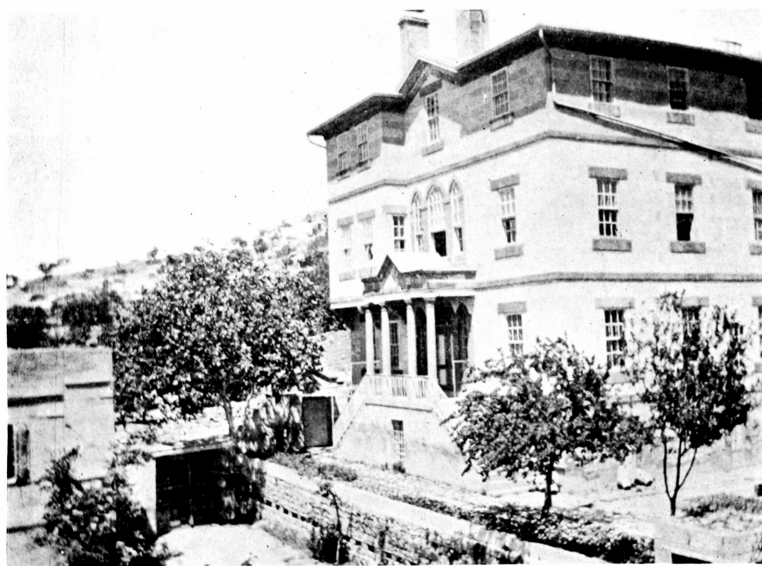
The publication department consisted, for many years, of four members, and was sustained by the Board with a liberal annual appropriation; for 20 years, however, the missionaries engaged in special literary work have been but two, latterly one, and the annual appropriation has sufficed merely to meet the deficits in the publication of the periodicals and to print the annual Sunday School Lesson Books. Thus, while there is throughout Turkey an ever-increasing demand for a Christian literature, through lack of support the publication department has, to a large extent, lost the opportunity to instruct and guide the minds of the rising generation. In truth the American Board requires double its present revenue in order fittingly to carry forward the various departments of its work and realize the great mission with which it is intrusted by the Congregational Churches of America.

THE MEDICAL DEPARTMENT

Within 25 years after the arrival of Dr. and Mrs. Goodell in Constantinople (1831), three well trained Christian physicians were sent by the American Board to the eastern parts of Asia Minor. They were Dr. Asahel Grant, Dr. Henry Lobdell, and Dr. Azariah Smith. The first labored among the mountain Nestorians of Kourdistan; the second in the



ANNIE TRACY RIGGS MEMORIAL HOSPITAL, HARPOUT



AMERICAN MISSION HOSPITAL, TALAS

valley of the Euphrates, with residence at Mosul, and the third in Central Turkey, at Aintab. These men were sent to do missionary work, with the expectation that their medical skill would ensure their safety and open to them the opportunity to tell the good news of a Saviour to the suffering people. This expectation was abundantly fulfilled. The story of Dr. Grant's perilous journeys, remarkable escapes, and wonderful influence as a physician is told in the book, "Dr. Grant and the Mountain Nestorians." His patients were the Persian governor of the province, two princes of the royal family, Persian nobles, Moslems, and Nestorians. He was thronged with patients, sick with all manner of disease. He gained a great reputation by the removal of cataract and the consequent restoration of sight. "Those relieved from suffering were ready to kiss his feet or even his shoes at the door."

Dr. Lobdell passed through Aintab on his way to Mosul in 1852. In 1846 an American missionary had been driven from Aintab amid a shower of stones. Dr. Lobdell, however, was treated with the highest respect, and the change was due, mainly, to the fact that he was known as a physician. All classes, Mohammedans as well as Christians, several hundred in all, signed a petition begging him to remain in Aintab. "Gray-haired men wept when told that he must go." After reaching Mosul he was besieged by patients of every class and description, the majority being Mohammedans. He himself declared: "Many persons consider me a magician. When I ask, 'What is the matter?' they reply, 'You know.' I am confident that I do twice as much good here by my knowledge of medicine as I could do without it." "The Memoir of Dr. Lobdell" is a most interesting book.

Dr. Azariah Smith was a man of wide and accurate scholarship, and his reputation as a physician still survives him in the Central Turkey mission. By his medical skill, his winning manners and his warm Christian spirit he entirely

turned the tide of public sentiment in Aintab, and was largely instrumental in opening the way for the wonderful evangelical work. All the above-mentioned men, worn out by their professional labors, died early, deeply and widely mourned by the people of the land. Like Jesus they healed those who were sick in body and preached the Gospel to those who were morally and spiritually diseased.

In the early days of the missionary work in Turkey, a few physicians of European education were found in the seaboard cities—Constantinople, Smyrna, and Beirut—but in Asia Minor, with a population of 12,000,000, except a few army doctors stationed at military posts, the only physicians to be found were men without professional training, whose practice consisted mainly of blood-letting and purging. There were no surgeons except bone-setters, ignorant men who had not the least knowledge of anatomy; no dentists except barbers, who pulled out teeth with a jerk. In time of child-birth the only attendants were midwives, rude and ignorant women. Hence, on occasions of serious illness, missionaries were unable to secure medical treatment, and not infrequently were incapacitated for work, or were obliged, at large expense of time and money, to go to America. Sometimes it occurred that under these circumstances the treatment came too late. Finally the American Board awoke to the necessity of sending medical missionaries, primarily for the sake of the missionary families, and, secondarily, for the general influence of medical practice among the people.

The first medical missionary, who was not also an ordained minister, sailed from Boston in company with the author and his wife in January, 1859. He was Dr. Henry S. West, born at Binghamton, New York, January 21, 1827, a graduate of Yale College and of the Medical College of New York City. He was a man of small stature, of genial manners, modest and unassuming, who loved his profession passionately, and devoted his life to the good of his fellow-men.

He was stationed at Sivas, 500 miles east of Constantinople. For 17 years he attended to the medical wants of a large number of missionary families, located, in some cases, hundreds of miles from his home. All his journeys were made on horseback, in perils of high mountains and swollen streams, often in stormy weather, and in perils of merciless robbers. He was called to practice in all branches of medicine and surgery, and was so successful that patients came to him from all parts of central Asia Minor. He educated 19 young Armenians as physicians, taking them through the various branches of medical study, unaided and alone, and some of these men became eminent as doctors. He performed some 1,400 operations on the eye, 13 times he was called to operate for strangulated hernia, and his cases of lithotomy amounted to over 150. He served the very poor without charge, but required fees of those who were able to pay. He received only the ordinary salary of a missionary, and turned over all his fees, amounting to \$25,000, to the mission. Thus was formed "The West Fund for Chapel Building," and with aid from this fund many small Protestant churches were able to erect chapels and school houses. He died at Sivas, April 1, 1876. During his last illness prayers were offered for his recovery, not only in the Protestant chapels but also in the Armenian churches and Mohammedan mosques. Thousands of people accompanied his body to the grave, for they felt that they had lost a public benefactor. "It is not too much to say of him that, unaided and alone, by precept and example, he elevated the standard of medical practice throughout Asia Minor." So wide-spread and beneficial was the influence of Dr. West, so helpful to the missionary families and to the cause, that the American Board began to send physicians to other cities of Asia Minor.

Many of the physicians have given medical instruction to promising young men, some of whom have become their assistants, while not a few have continued their studies in

the Imperial Medical School at Constantinople, or in the Medical School of the Syrian Protestant College at Beirut, or in Europe or America. In each of the medical centers the missionary physician, as soon as possible, has secured a house where he could give attention to those patients who were severely ill, or who had undergone an operation and could not be moved without endangering life. From these small beginnings they have gradually enlarged their accommodations for patients, as they were able to secure assistance from native and foreign friends. Thus the doctors, in the course of years, have built up hospitals without much aid from the American Board. In the three missions in Asiatic Turkey there are, at present 10 mission hospitals, located at Marsovan, Sivas, Harpout, Erzroum, Van, Diarbekir, Mardin, Aintab, Adana, Talas (Cesarea). Besides these there are hospitals not connected with the American Board, but under American management, at Konia and Beirut.

The Anatolia Hospital at Marsovan is a magnificent stone structure four stories high, with adjacent dispensary and laundry; built almost wholly through the indefatigable efforts of Dr. Jesse K. Marden and his associates. One of the best hospitals in Turkey, it is the legitimate outcome of 16 years of medical service. It is to have electric power and all modern equipment for surgical and laboratory work. In 1914 it had four physicians, one dispenser, four nurses and 10 in training, and about 20 other assistants and servants. The same year the in-patients were 921, the out-patients in the dispensary 3,186, the surgical cases 671, the medical cases 226, the obstetrical cases 24. Of the patients, 340 were Armenians, 296 Turks, 241 Greeks, and the remaining 44 were of 13 different races.

The West Memorial Hospital at Sivas in 1914 had one missionary physician, Dr. Charles E. Clark, assisted by Dr. Levon Sewny, an esteemed Armenian physician, one Swiss and one American nurse and six native nurses. In 1914 the

in-door and out-door patients numbered 2,660, and the total treatments given were about 6,000. The patients came from 175 towns and villages. In reply to urgent requests in 1915 Dr. Sewny and two nurses went to Erzroum, and ministered to a large number of sick and wounded officers and soldiers in the American hospital. Dr. Sewny and one of the nurses, Miss Marie Zenger, fell victims to typhus fever and their untimely death was greatly deplored.

The Annie Tracy Riggs Memorial Hospital, at Mezereh near Harpout, in 1914 had a staff consisting of Dr. Henry H. Atkinson, Dr. Ruth A. Parmelee, two foreign and seven native nurses. In 1914 there were 433 in-patients, and 26,425 treatments were given in three dispensaries. The major operations were 273. The patients came from 245 towns and villages, and represented 15 nationalities and nine religions. In 1915 Dr. Atkinson devoted himself to the relief of the deported Armenians, who from week to week were passing by Harpout and were dying daily on the road from exposure, starvation, and disease. Dr. Atkinson was born of missionary parents in India, was educated in America and after 14 years of successful practice as a missionary physician, contracted typhus fever and died at Harpout, December 25, 1915.

The Hospital at Erzroum, under the charge of Dr. Edward P. Case, was filled with sick and wounded Turks soon after Turkey entered the war in 1914. Dr. and Mrs. Case, Mrs. A. L. Stapleton, a physician, her husband, and two children, were all seized with typhus. The death of Dr. Sewny and Miss Zenger who went to Erzroum from Sivas to assist in the hospital work has already been mentioned. The Erzroum Hospital, most important in location, clearly needs a strengthening of the medical staff and a re-equipment.

For years the Hospital at Van was under the charge of Dr. Clarence D. Ussher, assisted by one foreign nurse and seven native nurses. In 1913 the in-patients were 398, those treated in the dispensary were 1,864, and those visited out-

side, 1,350. The major operations were 187. In 1915 the hospital rendered greatly appreciated service to sick and wounded Turkish officers and soldiers. Early in 1915 the Red Cross flag was raised over the American Hospital building in Van, and on this occasion the missionaries gave a reception to the Turkish officials and other guests. In reply to words of welcome expressed by Dr. Ussher, the Turkish governor made "an address of appreciation of what American missionaries were doing for the people all over the Ottoman Empire, and of what the American National Red Cross Society was doing to alleviate suffering caused by the war."

In 1915 the Hospital at Diarbekir, newly established, was under the charge of Dr. Floyd O. Smith, and, with only a small equipment, was doing an excellent service. A generous Armenian, doing business in America, left a legacy of \$10,000 for the erection of a new hospital building, and \$20,000 for endowment. After enduring great hardship and indignities at the hands of the Turkish authorities Dr. and Mrs. Smith were obliged to return to America, and the establishment of a hospital at Diarbekir waits for the return of peace.

The Hospital at Mardin, under the charge of Dr. Daniel M. B. Thom, assisted by one American nurse, has been in operation since 1874. When Dr. Thom began his medical practice there was only one other medical missionary in Eastern Turkey, Dr. Raynolds of Van. Dr. Thom's practice extended 150 miles north and about the same distance east and southeast. He was engaged in the medical work of the Mardin station for over 40 years. During the first 26 years he treated 290,686 patients, and in the year covered by his last report (1913-14), he performed 300 operations and treated nearly 8,000 persons. He was decorated by the Turkish government on one occasion "for long and faithful service in Mardin; also for services in Diarbekir during the epidemic of cholera in 1894." Accompanied by Rev. A. N. Andrus and Miss Agnes Fenenga, of the Mardin station, Dr. Thom

was on his way to Constantinople, under arrest, and died at Sivas, of typhus fever, on December 6, 1915.

The Azariah Smith Hospital, under the care of Dr. F. D. Shepard, assisted by Dr. Caroline F. Hamilton, three native physicians, two American and seven native nurses, in 1913 had 394 in-patients, including representatives of six religious confessions, and 5,492 out-patients, besides 2,220 sick persons visited in their homes. The major operations were 656. The hospital fees covered three-fourths of the expenses. This hospital has always made special effort to bring the Gospel message to every one who came within its doors. In 1914 a gift of \$10,000 was received for the addition of much needed wards.

Entering on his medical practice in Aintab in 1882, for 33 years Dr. Shepard gave himself to his professional duties with rare devotion and success. His reputation extended throughout Turkey both as a skillful physician and a friend of humanity. Personally and professionally he was an unspeakable blessing to missionary families and an untold help to all the races of Turkey, especially to the Moslems. During the long period of his practice his various treatments (numbering 42,380 in 1914 alone) doubtless amounted to more than 1,000,000. After the massacre in Cilicia in 1909 many thousands of pounds (the Turkish pound is worth \$4.40) were entrusted to him by the Turkish government for the rebuilding of houses and the relief of suffering, and for the wisdom and fidelity which he showed in making use of the money he received a decoration from the government. In 1915 Dr. Shepard was obliged by impaired health to relinquish in part his practice, and was to be succeeded by Dr. Mark H. Ward, son of Langdon Ward, for many years treasurer of the American Board, and grandson of Dr. Edwin E. Bliss.

After some months of service in the Red Cross hospitals of Constantinople Dr. Shepard returned to Aintab, and on December 18, 1915, died there of typhus.

Of him Rev. T. D. Christie, D. D., his colleague for many years, writes as follows: "A cry for help from Marash, Hadjin, Kessab, Aleppo, Ourfa, or one of 20 other places! and he was on his horse at once, to ride night and day till the sufferer was reached. Brave as a lion and gentle at the bedside as a woman—that was our Beloved Physician. We ne'er shall look upon his like again. I cannot keep the tears back as I think of him."

The International Hospital at Adana, founded by reason of the exigencies of the massacre of 1909, in 1914 was under the charge of Dr. Cyril H. Haas, assisted by one native physician, two foreign and three native nurses. In 1914 the surgical treatments in the wards and in the clinics numbered 5,301. Among the patients there were 2,214 Armenians, 690 Moslems, 135 Greeks, 65 Syrians, and 235 belonging to other races. In the report of 1914 it was said: "It is the conviction of the staff that more must be done to reach the sick and suffering in the 1,400 Moslem villages scattered thickly in the vicinity of Adana."

The American Hospital at Talas, near Cesarea, is a fine building of three stories and a basement, completed in 1900, after years of toil, by the efforts of Dr. William S. Dodd and his friends, without help from the Board. Adjacent is a stone dispensary with a drug store and examination rooms. The hospital has 80 beds. For many years it was in charge of Dr. Dodd and Dr. Wilfred M. Post. Since September 1, 1911, the hospital has been in charge of Dr. Alden R. Hoover. He has been assisted by one native physician, one foreign, and seven native nurses. In 1914 the number of in-patients was 808, the new patients for the year were 3,641, and the surgical operations were 1,165. From the beginning of the medical work the religious atmosphere in the hospital has been pervasive and powerful.

Called to Constantinople in 1915, for seven months Dr. Hoover was director of the Red Cross work carried on in the

French and British hospitals and elsewhere. Of the 45,000 wounded soldiers brought from the Dardanelles, many thousands were under his care.

In 1911 Dr. Dodd and Dr. Post opened a new hospital at Konia, the ancient Iconium, a city of 60,000 population, very largely Mohammedan, on the line of railway from Constantinople to Bagdad. For nearly two centuries Konia was the capital of the Seljukian Turks, and is, no doubt, destined to be a city of great importance. It is the center of a territory as large as the State of New York, and has never been occupied by the missionaries. Here Dr. Dodd and Dr. Post are building up an extensive medical practice, on an independent basis, with the best wishes of all friends of the American Board. In 1915 Dr. Post was in charge of the American Red Cross Hospital at Constantinople.

The Hospital at Beirut, connected with the Syrian Protestant College, is doing a great work. The Medical School of the College is on a par with the Imperial Medical School at Constantinople, and for several years its graduates have received their diplomas from the hands of a special commission sent to Beirut each year by the Turkish government.

In the above mentioned hospitals, all under American management, more than 2,000 major surgical operations have been performed every year, and very many minor operations. In 1914 over 130,000 patients were treated, who represented every nationality found in the Turkish Empire. In some of the hospitals nearly one-half of the patients were Mohammedans. These patients came from more than 1,200 towns and villages, in many of which no Gospel message has yet been heard. The influence of hospital treatment is simply wonderful. It may safely be said that there is no Mohammedan, be he Turk, or Arab, or Kourd, or Circassian, whose heart is so hard and bitter and prejudiced, that when his body is racked with pain and the man is brought to one of our hospitals, is treated by a skillful American surgeon and

attended by an angel in the form of an American nurse—under such circumstances there is no heart that is not softened and made grateful.

In 1915 the time and strength of nearly all the doctors and nurses in nearly all the above-mentioned hospitals were given to the treatment and care of the sick and wounded Turkish officers and soldiers. Among the patients there were many cases of typhus fever, and, as has already been told, to this dread disease, up to January, 1916, Dr. Sewny, Dr. Atkinson, Dr. Thom, Dr. Shepard, Mrs. Ussher, and Miss Zenger fell victims. It was a costly offering from the missionary body. Let us hope that the Turkish authorities may appreciate the greatness of the sacrifice!

CHAPTER IX

RESULTS OF FIFTY YEARS AND A LOOK FORWARD

BETWEEN the years 1859 and 1909 remarkable progress was made in the work of the American Board in Turkey. The evangelical churches increased from 40 to 140, including 17 Greek and 19 Bulgarian churches; the number of church members increased from some 1,277 to 15,748; the registered Protestants increased from 7,000 to 54,000; the native workers from 156 to 1,082; the gifts for worship, education, and benevolence from \$4,000 in a year to \$128,273; while in 1859 there was but one boarding school for boys and one for girls, the number of high schools for boys and boarding schools for girls increased to 52; while in 1859 there was not one college connected with our Turkey missions, in 1909 the number of colleges under American management, including Robert College at Constantinople, the Syrian Protestant College at Beirut and the two colleges for girls, was 10; then the pupils in common schools numbered 2,742, in 1909 the pupils of all schools numbered 23,115, and in 1914 the number of students in the higher institutions was 6,211; then there was no hospital connected with our missions, in 1909 the number was nine, with more than 114,000 patients.

This summary statement indicates some of the manifest and manifold results of 50 years of missionary labor, but the general influence of the work on both the clergy and laity of the Oriental churches, on the patients who were treated in our hospitals, a large number of whom were Moslems, on the youth taught in our schools, and on the minds of millions who have read the vernacular Scriptures and the mission

books and periodicals—such a mass of influence, religious, moral, and educational, is beyond the reach of statistics. And let it not be forgotten that these results, tabulated and untabulated, were attained in spite of wars, massacres, famines, emigrations, and all the varied hindrances of a despotic rule.

It is also interesting to know that, according to information from official sources, the American Board and the three Woman's Boards have from the beginning spent altogether in Turkey for the relief of sufferers from epidemics, famines, war and massacres, and for education and medical and religious work over \$21,000,000. This sum includes gifts for special objects and the contributions of the native Protestants. In 1915 the American Board appropriated for the work \$314,000. The American Board and the Woman's Boards, and the colleges closely affiliated with these organizations, hold in Turkey at this time (1916) property valued at nearly \$2,500,000. Seven of the American colleges hold endowments in the United States amounting to nearly \$3,000,000, and these colleges are expending annually for the support of their work almost \$1,000,000.

Let it also be noted that the American Board and the Woman's Boards, the Presbyterian Board, the Syrian Protestant College, Robert College, and Constantinople College, with other American institutions, hold property in Turkey valued at \$8,400,000. Since the missionary work began in Turkey (1819) these societies have together spent in Turkey almost \$40,000,000. At the outbreak of the war (1914) they were employing some 450 Americans and a much larger number of native workers.

A LOOK FORWARD

At this point the reader will naturally ask, What of the future? Can we expect a speedy ending of the awful war and such a settlement of questions pertaining to Turkey as

will give an assurance of peace and a hopeful outlook for the missionary work? A satisfactory reply to this question is at present impossible and the future is dark. We are called upon, however, to wait with patience and prayer, trusting in God that he will safeguard his kingdom and bring good out of evil.

We had hoped that through the revival of spiritual religion in the Oriental churches and through the living testimony of 60,000 native Protestants, the Moslems of Turkey might get a new and more correct apprehension of Christianity. We had hoped that through the publication and very extensive sale of the Bible and of many other books in the Turkish and Arabic languages; that through the instruction of Moslem children in high schools and colleges; that through the skillful treatment and tender care of Moslem patients in American hospitals in ordinary times and of their sick and wounded in times of war; that through the feeding of their hungry and the clothing of their naked in times of famine; that through the sincere and loyal devotion of Americans to the best interests of the Moslem people and of the Turkish empire for nearly a hundred years; and, finally, that through the genuine sympathy and rejoicing of Americans at the time of the revolution of the Young Turks in 1908; we had hoped, I say, that through these and many other influences and instrumentalities the Americans living in Turkey might have been recognized as the true friends of the Turkish people and the Turkish government.

And we are sure that in many respects our hopes have not been disappointed. We know that many Turks have gotten a new and favorable view of the Christian religion; that many Turks recognize that they are greatly indebted to Americans for new ideas in regard to schools, especially schools for girls, and in regard to sanitation, agriculture, commerce, and principles of government. The Turks know through long expe-

rience that American missionaries are honest and honorable men, true friends of the Turkish people and without political or selfish ends.

The Turks, however, have observed that of all the races in Turkey the Armenians have profited most from the facilities of education afforded in the schools opened by Americans, and that by their intelligence, skill and industry the Armenians have forged ahead. Hence, alas! certain Turks conceived an unreasoning jealousy and a cruel suspicion of the Armenians, though the latter in recent years numbered not more than one-sixth part of the population in Asia Minor and Syria, and were, wherever scattered, a small minority of the people. Certain Turks, however, formed the unholy and awful determination to exterminate those whom they esteemed rivals and whom they suspected of disloyalty. The cruel Sultan Abdul Hamid began the work of extermination in 1895, and others, high in authority, planned to complete the work in 1915. Hence, alas! many of our able and devoted teachers have been slain, and their families are now scattered we know not where. Hence, alas! our pastors, true and loyal men, and the members of their churches and congregations have been thrust from their homes and have died by the roadside or been left to perish in the deserts. Hence, alas! a Christian people, who were our chief constituency and whose children at great self-sacrifice were sent to our schools and colleges, have, through a most rigorous and cruel deportation, largely disappeared from the sight of men.

Have the labors then of American Christians in behalf of this martyr nation been in vain? With all confidence we answer, No! In the course of the past century many thousands have gotten a new and saving view of Christ and have passed on to glory. In this year of deportation also (1915) many other thousands have nobly witnessed for Christ, dying as martyrs rather than deny their Lord. Including those who died in previous massacres, 1,000,000 of Armenians, it

is thought, have disappeared from earth, or have been driven from their homes, or have been forced to become Moslems and are now hidden away in the abodes of Turks and Arabs and Kourds. It is believed, however, that there still survive 1,500,000 of the martyr race. Where then are the survivors? There are still many who are scattered here and there in Turkey, and great numbers have taken refuge in Russia and other European countries, in Persia, Egypt and America. Now, may we not hope that the madness of those who attempted to destroy an innocent people will pass at length? Will not the horrible deeds of 1915 at length be condemned and repudiated by a very considerable part of the Turkish people? Thank God, we can say that the repudiation has already begun. The newspaper called *The Near East*, always well-informed in regard to Turkish affairs, reports that Ahmed Riza Bey, the first president of the Turkish Chamber of Deputies and now a senator, recently submitted an interpellation to the Turkish senate in which he declared: "I accuse the government of the Armenian massacres and of the persecution of the Christians in general; and even in the event of the Central Powers being victorious—which in my opinion is improbable—they (that is, the massacres and persecutions) would considerably affect our position as a state and as a nation. Ungrateful nations are not the Christians, but we who have turned against our friends and protectors."

It is said that on account of this brave utterance Ahmed Riza Bey was arrested on leaving the senate, but was released on the intervention of Prince Youssouf Izzedin, the heir to the throne.

Again, on September 7, 1915, as the Armenian houses in Adana were being systematically cleared—women, children, old people, sick, all swept out and driven relentlessly forward—an elderly, respectable-looking Turk, who was watching the proceedings was heard to say: "Allah cannot accept this. This is not of Allah. Perhaps the men are traitors, who

knows? But not these children and women and old ones. No, we shall see what comes to us for this. It is not Allah's will."

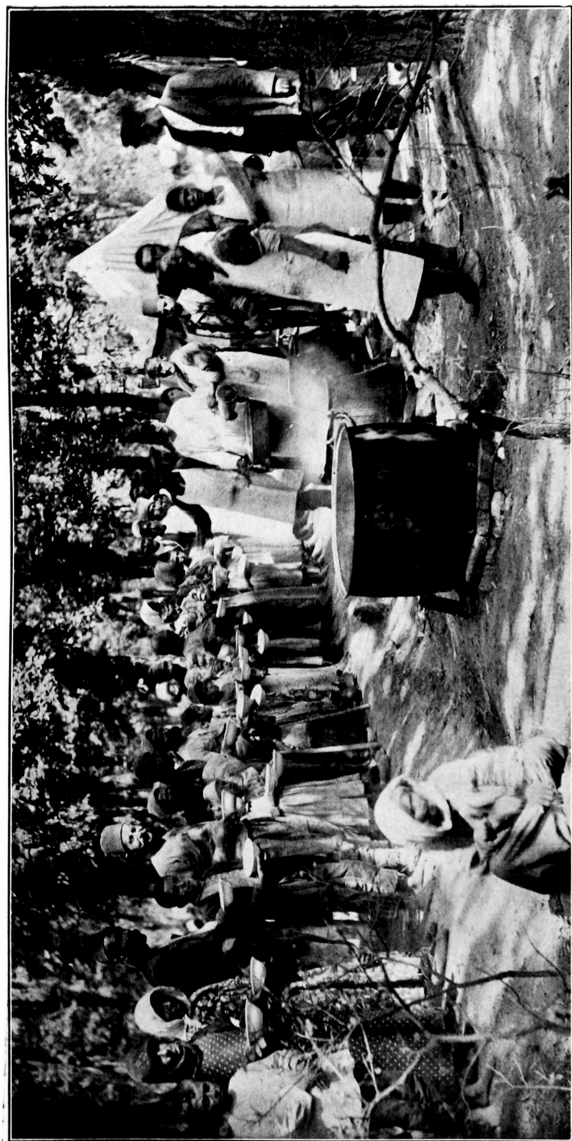
Such, we believe, is the judgment of thousands of respectable Turks, who have been shamed and scandalized by the dreadful cruelties which they have witnessed, and have been made indignant by the folly of those who have killed the artisans, the merchants, the doctors and lawyers of the country and have robbed the land of its best tax-payers.

Finally, whatever be the issue of this dreadful war, the Turks responsible for the atrocious attempt to destroy a Christian nation will face the shame and abhorrence of the civilized world. We can but hope that the great body of the Turkish people will at length repudiate the men guilty of the unspeakable atrocities, and will come to recognize that liberty and justice and equal civil rights are the foundation principles of every civilized state, and that save on the basis of these principles no state can survive.

In the presence then of a situation that confounds our wisdom and baffles any satisfactory explanation, the friends of the American Board must still put their trust in God. We know that God reigns, that God's promises to his well-beloved Son are yet to be fulfilled, and that it belongs to God's servants to stand fast, and in humility, courage and confidence press forward in their work.

We end this general survey with the prayer that God who by his Spirit and Providence inaugurated the missionary work in Turkey, and who in all the past years has greatly blessed it, may in his own time and way bring it to a blessed consummation. To his name be praise forever and ever.

The next five chapters will trace the development of the great system of education throughout Turkey and will include sketches of many of the men and women who have been leaders in this department.



FEEDING ARMENIANS WHO FLED TO THE CAUCASUS TO ESCAPE MASSACRE BY TURKS

The Armenians of Russia and American friends are doing nobly to relieve them.

CHAPTER X

HIGH SCHOOLS AND COLLEGES FOR GIRLS

BESIDES assisting in reorganizing the native schools for boys, the early missionaries attempted to establish separate schools for girls. In May, 1832, Mr. and Mrs. Goodell invited the Greek families with which they had become acquainted, to send their daughters to a day school which they had opened in their own house. The people gladly responded, and within a few days Mrs. Goodell had twenty-five pupils. A school for girls, however, was such an innovation that the ecclesiastics were aroused, and within four months the Greek Synod commanded the parents, under threat of excommunication, to withdraw their girls. When the parents, especially the mothers, expostulated, two reasons were alleged for opposing female education. First, it was said to be unnecessary to teach girls to read and write. The ecclesiastics declared that their mothers and their mothers' mothers had been good wives and had brought up children without knowing how to read or write, and what was good enough for their mothers was good enough for their daughters. Secondly, it would be dangerous to teach girls to read and write, for ere long the girls would be writing letters to the young men, a thing not to be thought of. Thus ended the first attempt of the missionaries to establish a school for girls.

Thirteen years elapsed and a second attempt was made. In October, 1845, a boarding school was opened in the house of the same missionaries, Mr. and Mrs. Goodell. At that time there were many evangelical families in Constantinople and vicinity, and the parents were glad to send their daughters

to a boarding school. To assist in its care, Miss Harriet M. Lovell had been invited to come from America—the first unmarried lady, after Miss Mary Reynolds, to engage in missionary work in Turkey. This school continued its work, first under the care of Miss Lovell, and after her marriage to Rev. Cyrus Hamlin, under the care of Miss Maria A. West, with great success and acceptance until 1862, when it was closed. This action was taken by the mission, because it was thought that an interior city was a more suitable place for the mission boarding school. During the 17 years of its existence, however, the school had furnished educated wives for the early pastors, the graduates of Bebek Seminary, and a goodly number of school teachers. Such, however, was the demand for female education in Constantinople that in 1871 the “Home School for Girls” was opened. In the course of 45 years this school has had a remarkable growth, and, as already stated, has become Constantinople College. The success of this school has put an end to all opposition to female education, and all the nationalities in Constantinople, including the Turks, have opened schools for girls. After the revolution of the Young Turks in 1908 the government was so eager to promote the education of Turkish girls that they set aside an imperial palace at Candilli on the Bosphorus, opposite Robert College, for a boarding school for Turkish girls. It was very difficult, however, to find Turkish teachers for this school; hence, several choice young Turkish women were selected and placed, at the expense of the government, in the Constantinople College, to be trained as teachers.

An incident will indicate the change of attitude of influential Turks on the subject of female education. Two months after the establishment of the government of the Young Turks, namely on September 18, 1908, a remarkable meeting was held in the public garden of Bebek on the Bosphorus. In the 50 years of my residence in Turkey such an assembly had never been held, and I attended the meeting,

curious to see what might happen. A stand for the speaker had been built, and the garden had been roped off in two sections, for men and for women. The section for women was filled with a large company of Turkish ladies, and to my astonishment all veils had been removed, and the faces of the ladies were a most attractive sight. The speaker was Prince Sabah-ed-din, son of Damad Mahmoud Pasha, son-in-law of Sultan Hamid. The Prince, though a grandson of the tyrant Hamid, was a great friend of the Young Turks, and in simple Turkish made an excellent address. He began by declaring that government is for the people, not the people for the government; that the new government ought to be earnestly supported, so long as the ministers showed themselves worthy of confidence; that should the ministers make mistakes, it was the privilege and duty of a free press to point out the mistakes; that civil rights and privileges were one and the same for all Ottoman subjects without regard to race or religion; and, finally, that the welfare of the country depended on the training which the Turkish mothers gave to their children, and that consequently Turkish women must be educated. No European could have pleaded for female education with more force and eloquence. The Turkish ladies were greatly pleased, and with beaming faces repeatedly clapped the speaker, like a bevy of enthusiastic girls. It was the first time that such a strange sight had been seen and such an address had been heard in Turkey, and it made a profound impression. Would that the principles expressed could have been taught to the Turkish people years before, and acted on. Then possibly the Young Turkey government might have been saved from many serious mistakes.

Following the example of Constantinople, within a few years boarding schools for girls were established in nearly all the principle missionary stations of Asia Minor and the Balkan peninsula, namely in Adabazar, Adana, Aintab, Bitlis, Brousa, Erzroum, Hadjin, Harpout, Marash, Mardin,

Marsovan, Monastir, Ourfa, Samokov, Sivas, Smyrna, Talas, and Van. Like the Home School at Constantinople, the boarding school at Marash developed into a college, and the boarding school at Harpout came under the administration of Euphrates College. Including Constantinople College, there are now (1914) three colleges and 16 boarding schools for girls under American management, with some 3,300 students, the majority of whom have come from non-Protestant families. The running expenses are largely met by receipts from the students, and the salaries of American teachers are paid by the three Woman's Boards. The number of boarding schools may seem large, but it must be remembered that from Constantinople to Van is a thousand miles, and that the schools are, with a few exceptions, several hundred miles apart.

THE GIRLS SCHOOL AT ADABAZAR

This city of 20,000 people, 75 miles east of Constantinople, is chiefly known in missionary circles for its strong evangelical church. In 69 years it has had but four pastors, since 1862 has been self-supporting, has never had a quarrel, and has enjoyed constant growth. It has been a Gospel light-house both in the city and surrounding country, but its chief glory is the girls boarding school. This school is distinguished from every other boarding school in Turkey by the fact that for 30 years it has been under a board of native trustees. In 1885 the enterprising church of Adabazar invited Miss Laura Farnham, the principal, to remove the school from the town of Bardizag to Adabazar, and to leave all the secular and financial matters to a board of trustees, chosen yearly by the church. Thus the American Board would be responsible only for the salaries of the American teachers, and they could give themselves entirely to the mental, moral and religious training of the pupils. With the approval of the mission, Miss Farnham and her asso-

ciate, Miss Lella C. Parsons (afterwards Mrs. Charles W. Riggs), accepted the novel invitation, and the result has been most happy. The church gave a new three-story building for the use of the school, and, with the aid of some American friends, two other buildings have been added. In the matter of current expenses the school has been independent, has gained the sympathy and respect of the entire city, and has had uninterrupted success. Miss Farnham knew both how to carry out her own plans and to work harmoniously with a native board of men. Need anything more be said in her praise? She was principal of the school for 37 years, and in 1910 the church, the trustees and the pupils could hardly consent that she return to America. During all her career she was supported by devoted American and native teachers, and left the school in charge of an able successor, Miss Mary E. Kinney.

THE GIRLS SCHOOL AT MARSOVAN

This institution, now called the Anatolia Girls School, is the successor of the first boarding school for girls opened in Turkey, the one established by Dr. and Mrs. Goodell in Constantinople in 1845. Transferred to Marsovan, and in 1865 opened under the care of Miss Eliza Fritcher, during the past 50 years it has had remarkable growth. Instruction was first given in a low, dark room to but eight pupils, all Armenians; in 1913-14 the pupils numbered 269, coming from five nationalities and including six Turkish girls. Its grounds, within the mission compound, cover four and a half acres, and contain Fritcher Hall, South Hall, the King Memorial School for the Deaf, and the Tracy Kindergarten. At first parents cared so little for the education of their girls that they were unwilling to pay anything for their board; now they gladly pay enough to cover the expense of both board and tuition. In the early years instruction was limited to the elementary branches; now it covers English,

Turkish, Armenian, Greek, mathematics, history, physics, geology, botany, psychology, domestic science, needlework, and music. The teaching of English was begun in 1882, and of vocal and instrumental music in 1886. A Greek department was added in 1884, and in 1914 there were 73 Greek pupils. The first sewing machine, welcomed with joy and wonder, was introduced to the school in 1890. A department of dressmaking was begun in 1910. In the early years the girls ate in the kitchen, seated on mats about a large round tray which was placed on a stool, and, according to the custom of the country, helped themselves out of a common dish with wooden spoons. Up to 1890 all the girls, in deference to Turkish custom, covered their faces when they appeared on the street. For a considerable time there were but two teachers, an American and an Armenian; in 1913-14 there were 27 instructors, six Americans, seven Greeks, and 14 Armenians. Up to 1914 the school had sent forth 276 graduates. Aside from the graduates, doubtless five times that number of girls have been in the school for longer or shorter periods, and have felt its strong influence—an influence steadily emanating from that genial center, and becoming in its far-reaching extent a force of measureless power.

A department for the deaf was opened in 1910, under the charge of a Greek lady, Miss Philadelphes. In memory of the lamented Miss Martha A. King, of Minneapolis, who taught from 1893 to 1896, it was named the King Memorial School for the Deaf. Children are received from six to eight years of age, at an annual charge of \$53.00. The pupils are taught according to methods which have been found most successful in training the deaf in America. In 1914 the school had 15 pupils.

Miss Eliza Fritcher, the first principal of the Marsovan Boarding School, was born in Millport, New York, in 1831, was graduated from Mt. Holyoke Seminary, went to Turkey in 1863, and died in Syracuse, New York, in 1896. For

30 years she was a benediction to the school. "Mentally keen, alert, vivacious, ripe and strong in character, a sweet singer, of absolute and intelligent devotion to her work, she laid the firm foundation which has made possible the great results of succeeding years." She saw great improvements in her life-time, and greater and better changes were yet to come. When she became disabled, others took up the labor which she had borne so long, and for a time were acting principals, namely Miss Mary P. Wright, Miss Jennie C. Smith, and Miss C. E. Bush, loaned from Harpout for a year. In 1893 Miss Frances C. Gage became principal, doing most efficient work for about five years, when, failing in health, she was succeeded by Miss Charlotte A. Willard. Under Miss Willard's wise and efficient administration the school has progressed by leaps and bounds. Miss Anna Filician, teacher and matron, has been an indispensable part of the school for 50 years, and still (1915) abides in strength, greatly esteemed and beloved. A sweet and blessed religious atmosphere has pervaded the school in all its history, and here very many girls came to know and love Christ as their personal Saviour, and they went forth from the school to witness for their Lord and Master as teachers, wives, and mothers.

MISS HARRIET SEYMOUR AND MISS CAROLINE E. BUSH

The boarding schools for girls in other stations have been highly favored in the character of their lady principals. In ability, education, wisdom in administration, devotion to their work and to high Christian ideals, these ladies have been eminently fitted for their work. All the boarding schools in their relation to the Woman's Boards, their management, their courses of study, and their aim to promote both the mental and the spiritual growth of the pupils, have been quite alike. Special mention should be made of some of these

ladies on account of their long-continued and eminent service.

Miss Harriet Seymour, born in Rochester, New York, went to Harpout in 1867, returned to America in 1904, and died near Philadelphia in 1912. During nearly 37 years she was a beloved and efficient missionary. She was associated in the girls' school at Harpout with Miss Mary E. Warfield until the latter's sudden death in February, 1870. In June, 1869, Miss Seymour expressed her great joy in the school, especially in the religious life of the 50 pupils, 33 of whom were young married women, most of them wives of theological students. Miss Warfield the same year wrote as follows: "We can truly say, after these two years of labor—the toils and difficulties of the new language, the watchings by sick beds, the winter touring in cold and snow, and the summer fatigues and trials in school—that it is indeed a blessed work, and we rejoice that our dear Father brought us here and has given us strength for his service."

A few months after Miss Warfield's death Miss Caroline E. Bush, daughter of the district secretary of the American Board, reached Harpout, and for more than 30 years Miss Seymour and Miss Bush lived together like twin sisters. In the beautiful booklet, "The Story of Two Friends," Miss Bush writes as follows: "For 10 years Miss Seymour and I were at the head of the Girls' School in Harpout, long before it was a college. We saw our pupils graduate, marry, and have children, and lived to see their children's children. We dearly loved the school and left it only when younger ladies came out. It seemed more suitable that we who had had some experience should do the touring. We traveled over more area, and for more days, probably, than any two women in Turkey. As we rode side by side on horseback we were much in prayer. Those tours were a perfect delight. They took us away from the monotony of school routine into the homes of our pupils. Besides this, I loved a horse more than almost anything else in the world, and used to say that

wherever my horse could go I could go on his back. Up the steep slopes of the Taurus mountains we climbed, rode down through rocky gorges and over the verdant plains, sometimes encountering Kourdish robbers. We bore many dangers and trials on those tours, sleeping on the floor, often in the midst of a large family of children crying and disturbing us; or else we slept in stables, where roosters crowed, donkeys brayed, and the oil mill was screwed up in the middle of the night. We ate the native food, to be as economical as possible. The joy of meeting our old scholars in their homes and watching their work, and the blessing of teaching and preaching the Gospel in different places was very great. We went many times without our brother missionaries, and did the same work that they would have done. But what we owe to those brother missionaries, their preaching, and their moral support, cannot be told. We lived in the families of the married missionaries, and the ties between us were stronger than those of mere relationship. One of our great joys was at times of revival, times in which all day long we went from house to house, and in every house there was virtually a meeting, and in the evening the people gathered in our room to talk and sing and pray. We had from 50 to 100 and even 150 women at our meetings. We formed temperance societies and women's benevolent societies and orphanages. During one of our visits at a village on the plain near the Euphrates, there was a terrific rain-storm. The snows on the Taurus Mountains had begun to melt, and the floods came tearing down. All that night we had no sleep, but watched the waters as they increased in depth, dashing against the very walls of our house. The villagers were, of course, in terror, but God kept us. In dangers like these and in the massacres you may well believe that our hearts were often sorely wounded for the fears and difficulties and sorrows of the poor people about us. We could only bear it as day by day we again and again cast the burden on the

Lord." Miss Bush tells of a visit which she and Miss Seymour made to Egin, Arabkir and Maden in the autumn of 1895 just before the massacres in those cities, and describes the terrible experiences of the journey on their return to Harpout. Those cities were plundered and burned the day after the ladies escaped. They reached Harpout on Thursday and the next Monday they were in the thick of the massacre at Harpout. In spite of all the dreadful scenes through which she passed, Miss Bush wrote as follows: "During the years following the massacres my opportunity for working with Turkish men and women, boys and girls, was yearly increased, until it became my greatest desire at every place to reach as many of the Turkish homes as possible. I read the Testament to them and talked and prayed just as I did in Christian homes, and cases of interest were many; it seemed as if the Holy Spirit were working in all hearts. Miss Seymour grew deeply interested in these cases, and began to pray for them by name." In closing, Miss Bush writes as follows: "It is the time and place to say that my beloved Harriet Seymour was like mother and sister to me. Her love, patience, charity, and appreciativeness were unbounded.

'Truly a friend who trod the path
The very Friend of sinners trod,
And one alive with all the tender love of God.' "

Praises to God for such Christian workers! How ought the women of America to rejoice that they have had and have such specimens of American womanhood among the lady missionaries in Turkey!

MISS CHARLOTTE E. ELY AND MISS MARY A. C. ELY

The missionary career of the ladies known as "the Ely sisters" was remarkable in several particulars.

They worked together more than 45 years, a longer period of united service than that of any other two unmarried ladies in Turkey. Their father was a Presbyterian minister of Philadelphia, and their mother an English lady. They were graduates of Mt. Holyoke Seminary. Meeting Rev. and Mrs. George C. Knapp on an Atlantic steamer, the sisters were greatly impressed by the story of the work in Bitlis, and in 1868 they accompanied Mr. and Mrs. Knapp on their return to Turkey.

The city to which they gave their life is, in some respects, the most difficult field in the Turkish empire. Situated on the steep westerly slope of the Kourdistan mountains, 12 miles from Lake Van and 5,000 feet above the sea, Bitlis lies at the head of a deep valley or gorge 30 miles long, through which it is thought Xenophon's "Ten Thousand" fled on their way to the Black Sea. In 1914 the city had 30,000 inhabitants, one-third Armenians, and the rest Moslems, mostly of Kourdish extraction. The place is isolated and difficult of access, especially in winter when the whole region is covered with snow sometimes 15 feet deep.

To this city came Rev. and Mrs. George C. Knapp in 1858, and here they labored until Mr. Knapp's death in 1895, nearly 37 years. Here and in the surrounding towns and villages the Armenians, though very poor and ignorant, had a strong hold, and their ecclesiastics ruled with a rod of iron, being especially severe towards any who gave signs of enlightenment. Sometimes with and sometimes without any male missionary associate, pained by the ignorance and superstition of the people, sorely grieved by persecution, and by oppressions and massacres to which all the Christians were subject, handicapped by lack of adequate means, and exposed to constant danger on tours, Mr. Knapp with great patience, fidelity and courage continued his labor to the end of his life. In 1883 he was attacked by Kourdish

robbers and both he and his companion, Dr. George C. Reynolds, were cruelly beaten and wounded. Yet, through the help of God, Mr. Knapp saw a strong, self-supporting church established in Bitlis, ministered to for many years by Rev. Simon Tavitian, an excellent pastor: he saw schools for boys and girls in Bitlis, and churches in some 20 out-stations, with a membership of 250; several times he saw precious revivals of religion, and he helped to prepare not a few young men for the ministry. No missionary was ever more heartily loved or more deeply mourned. In 1884 Rev. and Mrs. R. M. Cole, after a service of 16 years in Erzroum, came to Bitlis, and labored there with zeal and success for 26 years.

This was the city where in 1869 the Misses Ely opened the girls' boarding school, which, from love to their alma mater, they called "The Mount Holyoke Seminary for Kourdistan." Here they housed, fed and educated girls from the city and the villages, on an average, including day pupils, 50 a year. Some of the girls came in dirt and rags, but, like precious stones, they were capable of being made fit to be the corner stones in the temple of God. In spite of the reluctance of parents to pay anything for the education of their girls, no girl was received in the school without some payment for board and tuition, generally made in grain and other provisions.

In April, 1913, Miss Mary Ely was taken to the missionary hospital in Beirut for treatment, and here, on May 5, she died from heart disease. She had completed 45 years of service, marked by utter unselfishness, single-hearted devotion and great success. Such was the spirit of prayer and the religious atmosphere pervading the school that conversions were frequent, and several times general revivals occurred in both the school and community. In March, 1876, Miss Mary wrote thus: "I am burdened with joy and long to tell you about the continuance of the precious revival here. From the week of prayer to the present time a quiet, yet decided,

awakening has been going on. The Holy Spirit is speaking to all classes. Old and young, men, women, and children are heeding the gentle call, and yielding their hearts to Christ." In 1883 Miss Mary wrote as follows: "When, at times, we are tempted to yield to discouragement, the recollection of our sainted Rebecca (wife of Pastor Kavmé, of Redvan), and the thought of these growing Christian girls, comes to us as a tender but forcible rebuke. It is worth a life-time, spent in self-denial and laborious effort, to be permitted to be instrumental in raising up such workers." In 1893, on the 25th anniversary of the arrival of the Misses Ely, Miss Mary wrote: "I cannot put into words any adequate expression of the thoughts that fill our minds as we think of the unnumbered opportunities and high privileges of service granted to us during this long period." A few months before Miss Mary's death, Miss Grace Knapp, daughter of the pioneer missionary, and herself a missionary at Bitlis, wrote of Miss Mary Ely as follows: "She had a great love for nature, a peculiar love for little children, a very tender heart, quick sympathies, the spirit of self-sacrifice and devotion, and was deeply beloved by the whole community." In short, the words of Mary Lyon well express the thought of Miss Mary Ely's life: "There is nothing in the universe that I fear but that I shall not know all my duty or shall fail to do it."

When in 1909 Mr. and Mrs. Cole, on account of ill health, returned to the homeland, the Misses Ely, the only foreigners in the city, and at a distance of three days' journey from any English speaking missionaries, for one year carried on the school and attended to the general work of the station.

For 45 years Miss Charlotte and Miss Mary Ely were practically the only single lady missionaries in the Bitlis field, and after Miss Mary's death the older sister for two years continued the work, with loving and efficient associates.

On July 11, 1915, the Master's call came to Miss Charlotte, and she exchanged a scene of terror and massacre for the

heavenly rest. With what sorrow she must have parted from the suffering people, but with what joy she was welcomed by her sister and by the hundreds of precious souls she was instrumental in saving!

Oh, the wonderful change in the life, the thoughts and the hopes of women, which the labors of the Ely sisters during almost half a century wrought in one of the darkest corners of Turkey!

It is noteworthy that the Misses Ely, out of a little property of their own, not only contributed generously for the education of some of their pupils and for the general relief, but also accepted from the American Board only one salary between them.

MISS CORINNA SHATTUCK

From the arrival of Miss Mary Reynolds in Smyrna in 1832 until the present year (1915), by reason of conspicuous service many unmarried lady missionaries in Turkey have deserved special recognition, and among them all none has called forth more admiration than Miss Corinna Shattuck. Her ancestors were from New England, but early migrated to Kentucky, and she was born in Louisville on April 21, 1848. When four years old she was bereft of father and mother, and taken to the home of her grandparents in South Acton, Massachusetts. At an early age she consecrated herself to Christ, and when 16 became a teacher. She was interested in missions through her pastor's wife, and at 19 went to the State Normal School at Framingham, Massachusetts. Through correspondence she formed an acquaintance with Miss Myra A. Proctor, principal of the girl's boarding school at Aintab, and, in due course joined that station on November 18, 1873. She became Miss Proctor's assistant, and shortly after her arrival wrote as follows: "I am almost useless until I get my tongue, but I go to the school every day to

study and see the girls, as I want them to feel I have an interest in them." She must have made rapid progress in Turkish and shown her ability, for the year after her arrival, in the absence of Miss Proctor, she was put in charge of the school.

Ninety miles east of Aintab is the city of Ourfa, the ancient Edessa, supposed by some to have been "Ur of the Chaldees," whence Abraham set out on his journey to Canaan. The population, composed chiefly of Turks and Armenians, numbered about 30,000. Situated on a fertile plain, the center of several important towns and many Turkish villages, Ourfa is a city of importance. Much Gospel seed had been sown by various missionaries, and in 1855 an evangelical church was formed. In 1871 Rev. Hagop Abouhaiyatian, a native of the city, who had studied under Dr. Schneider in Aintab, and then in America and Germany, became pastor, and under his ministry the church grew to self-support. In the autumn of 1876 Miss Shattuck accompanied Dr. Fuller on a long tour in the Ourfa field. She found in Ourfa a primary school, but no high school, and, on the appeal of the people, she was released from the work in Aintab, to open in Ourfa an advanced school for girls, and with a native assistant she labored there through the winter of 1876-77. Miss Shattuck greatly enjoyed the work and at the end of the winter, delighted the people with a public examination of 30 girls in the presence of 400 men and women. After a visit of four months in Beirut for change and rest, Miss Shattuck in company with Miss Proctor and Dr. Christie, made another visit to Ourfa, and, says Miss Proctor, "It was enough to melt hearts of stone to hear the people beg Miss Shattuck to remain." In December, 1877, Miss Shattuck, in company with Miss Proctor and Mr. Trowbridge, visited Tarsus, Adana, and other places, and early in 1878 opened a school for girls in Kessab. By vote of the mission in the summer of 1878 Miss Proctor and Miss Shattuck were released from the girls' school at Aintab,

and together visited many places in the Adana field, and spent the winter there. In the autumn of 1879 Miss Shattuck, on account of ill health, returned to America, and sought recovery in Colorado. After two years she felt constrained to resign from the Board. In 1883, however, improved in health, she rejoined the mission as a teacher in the Central Turkey College for girls at Marash. Here for eight years she taught and made occasional tours. To one of her friends she wrote: "I find I must do more teaching. Somehow, in spite of lame Turkish, there is something the girls get from us which they do not get from native teachers. Vim is the English word for it." In 1892, at her request, she was again assigned to Ourfa, and accompanied by Miss Ida Mellinger, reached the city in October. It were difficult to determine which party rejoiced most, Miss Shattuck or the people, on account of her return. Here she remained 17 years, with but a few brief intervals of rest. She opened a girls' boarding school, and in every form of Christian work came to the assistance of the noble pastor. The events of the awful massacre of 1895 brought to the public attention some of the great qualities of her character which are worthy of perpetual remembrance.

The first massacre in Ourfa occurred in October, 1895, when the Turkish mob plundered a considerable number of Armenian shops and houses and killed about 60 people. Compelled by the authorities, the Armenians resumed business, but with fear and trembling. The second massacre began on the morning of Saturday, December 28, and continued until Monday. The Armenians had been stripped of every weapon and made no defense. The mob, the soldiers, and the Kourds sacked the Armenian shops and houses, demolishing some of them and killing all the men and grown-up boys whom they could catch. The most dreadful feature was the destruction by fire and sword of about 2,500 men, women and children, who had sought refuge within the strong stone walls of the Armenian church.

Miss Shattuck reported that the number slain in Ourfa was about 5,000, that is, 49 per cent of the Armenian population. Among the slain were 110 men of the Protestant community. The English vice-consul, Mr. Fitzmaurice, and the Turkish members of a commission appointed by the government, on the demand of England, made an investigation, and Mr. Fitzmaurice reported that about 8,000 were slain in the province of Ourfa, and that more than 6,000 were forced to become Mohammedans. Here as elsewhere, however, the latter were afterwards allowed to resume their Christian profession. In Ourfa, as elsewhere, the massacre ceased as soon as the authorities saw fit to intervene.

During all this dreadful scene Miss Shattuck was within the boarding school compound, with no male attendant save her faithful Armenian servant, Hagopjan. Orders had been given from Constantinople to the governors of the six eastern provinces wherein the massacres occurred that all Americans were to be protected, and three Turkish guards were sent to warn off the mob whenever it approached the street on which Miss Shattuck's house stood. She wrote: "It was apparent that the utmost was done to protect me, but how willingly I would have died that the thousands of parents might be spared to their children." Mention is made of a mother who was fleeing with her two sons. They were caught by the mob. Turks with drawn swords demanded that the young men should accept the Moslem faith. The mother called out: "Die, but don't deny the Lord." They stood firm and were cut down. Miss Shattuck received all who could get into the compound, but, in order the better to protect the women and children, she led the men by night to the Protestant church, hid them in the basement, locked the door and kept the key. It was found that 17 Armenian houses and 240 persons were "covered by the shadow" of this single American woman and were saved. Pastor Abouhaiyatian with his six motherless children and many others had fled to the house of an Armenian doctor.

The Turks attacked the house and killed 45 men. The pastor plead for life for the sake of his children, but when he refused to accept the Moslem faith they shot him through the heart. The eldest daughter, then in her 17th year, ran to her father, who said to her, "Fear not, the Lord is with you. I have no fear, for I am going to my dear Saviour." The Turks took the children to a mosque, but after three days they were recovered by Miss Shattuck who kept them until provided for by friends.

It was found after the massacre that 7,431 widows and orphans were left utterly destitute. Miss Shattuck was the only person in the city through whom appeals could be made to the outside world, and, in response to her vigorous and pathetic calls, at length aid came from other parts of Turkey, from the Red Cross and from friends in America and Europe. Miss Shattuck took to her own home 150 of the most needy orphans, and for the distribution of relief organized a committee of Protestants and Gregorians. The whole body of the surviving Armenians looked to Miss Shattuck for counsel, encouragement and aid, and to a friend she wrote: "All are my people; I cannot tell you how I have grown to love them. God's Word and work were the two blessed panaceas for these sorely afflicted women." She had on her list 1,495 widows and 3,325 orphans. The great task was to give the widows something to do as soon as possible, and so save them from beggary and shame. Some of the women she set to work making mattresses and quilts and clothing; others were taught to embroider the cotton homespun cloth, red and blue, for cushions, footstools and mats, and others to make handkerchiefs, doilies and lace. As soon as master workmen and material could be obtained the boys were taught weaving, cabinet and iron work, and shoemaking. The organization of this industrial work took time, and involved much care and pains.

In 1900 Miss Shattuck visited England and America to

make arrangements for the sale of goods, and two firms, one English, and the other German, became her agents. While in England funds were secured for a new home for orphan girls and for their support. A Christian business man and artisan from England came to Ourfa and for a while took charge of the industrial department for boys. In 1905 Miss Shattuck made a journey of 500 miles on horseback, to open up industrial work for poor women in four other cities in the Ourfa field. In 1909 employment in embroidery was given to 2,336 women, and the industrial department was turning out skilled workmen in shoemaking, tailoring, carpentry, iron work, and stone masonry. A farm, 25 miles from Ourfa had been purchased, which yielded wheat sufficient to provide for the orphanage and schools, and some years there was a considerable surplus for sale. In 1910 goods to the value of \$25,000 were sold. Miss Shattuck's work attracted the attention of the Turkish authorities, and was recognized as of immense value to the city.

During this strenuous period of 15 years (1895-1910) the school work and the normal and religious instruction of the people who came under Miss Shattuck's influence were not neglected. In 1896 she wrote: "The awakening of interest in education is wonderful. By last count we had in the two sets of schools, Protestant and Gregorian, 1,373 pupils. Six women are teaching from house to house more than 150 women or large girls who cannot be in school." Again, in 1897 Miss Shattuck says: "In addition to the relief, industrial and school work, there is no end to the blessed spiritual service for all classes. Oh, why does not our Board seize the opportunity for reaping seed long since sown in weariness, faintness, drought and desert? We ought to have more missionaries, men and women."

Again, in 1898 Miss Shattuck, returning to Ourfa after a rest of two months on Mount Lebanon, reports that she had two large Sunday schools and that, though there was no

pastor in the church, the laymen were at the front doing faithful work, and she adds: "I feel that it is not only unwise, but positively wrong to run our mission with such a meager force." Two native preachers came to carry forward the work of the martyred pastor, but after working from one to four years, each had been obliged to withdraw. Again, in 1900, writing of the spiritual destitution of the people, Miss Shattuck says: "Our poor church in Ourfa is very much in need of a pastor. I cannot feel that our pastors who have left the country (for America) are living up to the height of their privilege."

Miss Shattuck's labors for the blind must not be forgotten. A teacher in the day school, Miss Mary Haroutunian, lost her sight, and was sent to the Royal Normal College for the blind in London. Here she learned to read books printed with raised letters, and on her return to Ourfa in 1902, began to teach the blind children. This school, which bore Miss Shattuck's name, was the first for the blind in Turkey, and was very dear to her heart. In 1914 the school had 32 students, two of whom were going to Diarbekir to open a school for the blind.

In all these trying experiences Miss Shattuck showed great courage. This was manifest in 1895 when she went straight to the governor of Ourfa, and complained that Turkish boys threw stones at her and insulted her in the streets. She was listened to with great respect, and criers were sent through the town to warn the Turks that they would be held personally responsible for the doings of their boys. This put an end to the insults.

Again, her courage was shown when, attended by her servant, Hagopjan, and a Turkish guard, she traveled a long way on horseback to the camp of Ibrahim Pasha, the commander of Kourdish troops, and complained that the soldiers were stealing sheep from the orphanage farm and terrorizing the shepherds. The commander was himself a cruel and

violent man, but he received her with great courtesy, committed her to his chief wife for entertainment over night, and in the morning, after listening to her complaint, said: "If henceforth a lamb of your flock is lost, I will repay it with a camel." After that the farm was perfectly safe, and the pasha, as a token of respect, sent to Miss Shattuck a beautiful Arab horse. Indeed, in all the dreadful days of the massacre period of 1895 and 1909 Miss Shattuck, by her calm demeanor, her brave words and her helping hand was the mainstay and comfort of the Christian people of Ourfa.

During 17 years in Ourfa, Miss Shattuck had the counsel and support of no resident male missionary, and for much of the time was without even a lady associate. For many years she labored under severe infirmities, with practically but one lung. At length she resolved once more to go to America, both to recuperate and to find some one to take her place. Many thought that she could not live to get there, but her brave heart led her on. The last evening in Ourfa she was surrounded by the orphans, who sang the hymns she loved, and three blind girls sang in English, "God be with you till we meet again." Her last word to them was: "I have no greater joy than to hear that my children walk in the truth." She begged her loving friends not to attend her on her departure, for the parting on the road would be more than she could bear. During the voyage she did not leave her stateroom, but everything possible was done for her comfort. Before the arrival of the steamer at Boston, a wireless message informed the officers of the Board of her coming, and, at their request, she was met at the wharf by the writer's son, Dr. Edward M. Greene, with ambulance and nurse, and for 14 days received the tenderest care. Her frail body, with hardly an organ unimpaired, could no longer bear the strain, and on May 22, 1910, she fell asleep in Jesus. She was buried in Newton cemetery near the graves of several missionaries who had seen service in Turkey. Over her has been placed

a beautiful stone with an Armenian inscription, the English of which is: "Erected in loving memory by the Ourfa Armenians."

It may be added that in 1911 the work begun by Miss Shattuck was placed under the charge of Rev. Francis H. Leslie. After four years of most useful service, carrying forward the many industries instituted by Miss Shattuck, Mr. Leslie died under most painful circumstances. A massacre of the Armenians occurred in Ourfa in July, 1915, and the deportation of the survivors followed from time to time. Finally, a remnant of the Armenians fled to the mission premises, and holding Mr. Leslie as a hostage, erected barricades and defended themselves against the Turks from September 29 to October 15. After that date Mr. Leslie was frequently called to the Government House and questioned. His house was searched and money and valuables left in his care and the property of the industrial schools were seized. The awful events through which he passed, the killing of his trusted helpers and of many other Armenian friends, including the hanging of the pastor of the Protestant church, in short, according to the official report of Dr. Shepard, an accumulation of horrors preyed upon Mr. Leslie's mind, and he fell into a state of melancholy. Finally, on October 30, he was found unconscious in front of the house of Herr Kunzler, a German missionary, and soon died. His funeral was conducted by Herr Kunzler, 20 of the interned subjects of lands at war with Turkey acting as mourners. Thus, the death of their most faithful friend and helper followed the destruction of thousands of widows and children whom he came to serve and save.

Did space permit, it were pleasant to tell the story of the girls' boarding schools in Aintab, Hadjin, Adana, Smyrna, Brousa, Talas, Erzroum, Van, and elsewhere, especially to give sketches of the ladies who were the founders. Formerly some old men, even bishops, told how well their mothers and



F. H. LESLIE IN ARAB DRESS
Died under the strain at Ourfa, 1915



ALEXANDER BEZJIAN



SARKIS LEVONIAN

Professors Bezjian and Levonian were leaders in Aintab College, and the latter was martyred with a group of 20 teachers and pastors in 1909.

their mothers' mothers had gotten along without education, but now even the Turks have found out that from every point of view it does not pay to keep one-half of the population in ignorance. It was Christ who led the way in paying respect to woman, and from his day to the present it is the Christian church that has led in the elevation of woman. It has been a slow and long process, and 500,000,000 women and girls still wait for education and enlightenment; but, especially in the past century, a wonderful advance has been made. When we remember that Mary Lyon started the first female seminary in America in 1837, let us not be too hard on the Turks. Even their eyes are opening now. It was a great eye-opener to all the people of Turkey when for the first time unmarried young ladies came out as missionaries. No wonder the Turks inquired, "Are there no men in America to marry such fine young women, that they should come to Turkey to teach girls to read and write?" Yes, indeed, they were fine, not a few of them fitted to be the principals of the best girls' schools in America! And what a debt of gratitude Turkey owes to such women! Witness the transformation wrought in the rude girls of the interior of Turkey who were favored to spend a few years in one of the mission boarding schools. Witness, for example, the wonderful work wrought by Mrs. Coffing in Hadjin. It was a work fit for angels. And, in fact, to many of the people of Turkey, especially to the mothers, our lady teachers seemed like angels. And the joy of such a service! For more than 50 years the writer had the opportunity to meet nearly all the unmarried lady missionaries who came to Turkey, and he does not remember a single one who did not rejoice in the service. Many of them have already heard from the Master himself the precious words: "Well done, good and faithful servant."

The first school for girls, established at Constantinople and transferred to Marsovan, was the work of the American Board, but for the great development of education and other

forms of labor for girls and women we are indebted to the Woman's Board of Boston and the similar Boards of the Interior and the Pacific. The Christian women of the Congregational churches came forward in the very nick of time and their zeal, energy and courage have been beyond all praise. For nearly 50 years they have been carrying forward this work with self-sacrificing devotion, and their gifts amount to nearly one-third of the annual revenue of the American Board. Their missionaries have done work which no man could do, and work absolutely indispensable to the success of the missionary enterprise. This enterprise is a manifest failure unless it reaches, educates, and Christianizes the girls and women of heathen and Mohammedan lands. All praise to God then for the efforts of the Woman's Boards!"

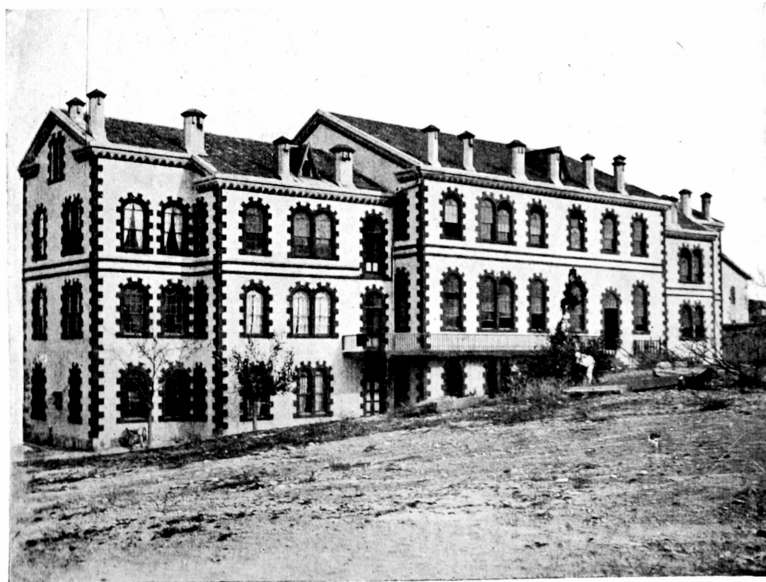
CENTRAL TURKEY COLLEGE FOR GIRLS

In 1861 Dr. H. G. O. Dwight visited Marash, and wrote as follows: "This place is, indeed, a missionary wonder! Twelve years ago there was not a Protestant here, and the people were proverbially ignorant, barbarous and fanatical. On the Sabbath I preached to a congregation of over 1,000, and in the afternoon addressed nearly 1,500 people. Forty new members were admitted to the church, making their present number 227. I wished that our dear friends in America could see this sight!"

In 1865 a building for a girls' school was erected, and Mrs. Josephine L. Coffing, whose husband was killed by robbers in 1862, took charge. By tact and argument she helped to dispel the prejudice of the men against the education of girls, and soon had 30 pupils. Aided by a graduate of Miss Proctor's school at Aintab, Mrs. Coffing found time to supervise the four Protestant common schools, and also to direct the Bible women in the Marash district. In 1870, among the



CENTRAL TURKEY COLLEGE FOR GIRLS, MARASH



GIRLS BOARDING SCHOOL, AINTAB

pupils were six wives of theological students. In 1872 girls from the villages were received as boarders.

In 1873 an event occurred which threw the city into great excitement, and ended in the triumph of the Protestants. One of the girls of the boarding school was induced by false statements to visit the house of a relative, and there, without the consent either of the girl or her parents, a sham marriage was performed. This gross wrong aroused the whole Protestant community. An appeal was immediately made to the Turkish governor, the girl was rescued and committed for safe-keeping to a Catholic Armenian family, and, after 30 days of contention, by a righteous decision of the court the girl was returned to the school. This was regarded as a great victory for young women in Turkey in the matter of marriage. In 1874, out of 25 teachers in the Protestant schools of the Marash station, 19 were women. This, too, indicated a notable change in public sentiment. In a revival which occurred in 1877 every girl in the school professed a decision for Christ.

In 1879 it was decided to remove the girls' school from Marash to Hadjin, 60 miles northwest, as a center in greater need of such an institution, and Mrs. Coffing, accompanied by Miss Charlotte D. Spencer, returned to the city from which in 1861 she and her husband had been driven away. The ladies were received with unbounded joy, and in that city of 20,000 Armenians, hidden away in a rocky gorge in the heart of the Taurus mountains, Mrs. Coffing spent the remaining 25 years of her missionary life, and wrought a work for girls and women, and for men too, almost unparalleled in the missionary annals of Turkey.

The removal of the girls' school from Marash left the Protestants in deep despondency. At that time they numbered 2,500, with 1,000 church members and 600 school children. Intent on providing for the higher education of their girls, a committee of the native community, out of extreme poverty,

brought in a bag to the missionaries 500 Turkish pounds in gold (\$2,200), in order to secure the location in Marash of the Central Turkey College for Girls. This subscription cost great sacrifice on the part of all classes; even the very poor brought pieces of copper, and the women sold rugs and jewelry, one woman giving her wedding ring, that they might share in the blessed work of founding an institution to uplift their sex. To the above sum the Woman's Board of the Interior added \$4,400, and in 1883 a fine new building was completed. This building, the theological seminary, the academy and the houses of the missionaries form a compound on high ground overlooking the city, with abundant space, good water, pure air, and a fine view of the Amanus mountains. There is also in the center of the city an academy with a fine record for fitting boys for college. Towards the endowment of this academy the Protestants gave \$2,200, and friends in Scotland added \$6,600.

The college was opened in 1882 in the house of a missionary, and a year later was established with great joy in the new building. In 1904 a second and larger stone building was erected by the Woman's Board. From the outset the college has had a mixed board of managers, four Americans appointed by the mission, and four natives appointed by the Cilicia Union. This board, on recommendation of the faculty, appoints the native teachers and has general charge of the finances. One-third of the running expenses, aside from salaries of the American teachers, has been met by receipts for tuition, board and music, and the other two-thirds have been paid by the Woman's Board. Owing to poverty expenses are kept low, the full price for board being but \$26.40 yearly. The regular course of study extends over six years, two in the preparatory department and four in the college. The course includes Turkish, Armenian, English, algebra, the natural sciences, physiology, psychology, ethics, general history, history of religion, and English literature. The text

books are in English. The girls are also taught sewing, dress-making, and domestic science. A five year course in instrumental music is also offered. Besides the Bible lessons which extend through the course, there are daily religious exercises, class prayer meetings, and various forms of Christian service in Sunday schools and among the people. At the end of 25 years (1910), 570 pupils had studied for a year or more, and in 1914 the alumnae numbered 214. Up to 1910, 161 pupils had served as teachers. Almost all the women teachers in the Protestant and Gregorian schools of Marash and throughout the district were trained in the college. Many pupils became wives of pastors, teachers, and other important men. The influence of these educated women in their homes, in training their children and in the churches was greatly appreciated. A remarkable change of public opinion as to the position of women has occurred. As is stated in the sketch of the Central Turkey Girls' College, published by the Woman's Board of the Interior, the girls themselves now have a voice in the decision as to the men they are to marry. In short, the college, which now (1915) has 140 students, is the educational center for women throughout the region. Within the past few years the ladies of the college have opened a primary school, chiefly for Moslem girls, and not a few daughters of government officials and of other influential Turks have attended it. In 1915 there were 17 pupils. Thus the way has been opened for a pleasant acquaintance with Moslem women.

With all its limitations the college has accomplished a remarkable work, both in an intellectual and religious sense, but it greatly needs a larger equipment and, for the preparatory department, a third building.

One of the saddest losses of the college was the death from cholera, in 1912, of Miss Cora M. Welpton, for 11 years the devoted and successful head of the music department. Of her the Rev. Dr. Chambers, of Adana, wrote as follows: "Im-

bued with the spirit of her Saviour, she adorned the position she had in the college. A peer in a splendid band of women working for the cause of Christ in Central Turkey she could ill be spared." It is pleasant, however, to read in the Annual Report of the American Board for 1914 the following: "There is joy over the promise of a new music building, to be called the Welpton Memorial Building. The corner stone was laid in April, 1914. It will have practice rooms, a glee club room, and an assembly hall. The alumnae have given a new piano." This Memorial Building has now been completed and occupied.

Since the opening, in 1882, 12 American ladies have served the college, with rare devotion and ability, but for length of service (30 years) and for zeal, enthusiasm, and wise administration the palm belongs to the president of the college, Miss Ellen M. Blakely.

CONSTANTINOPLE COLLEGE

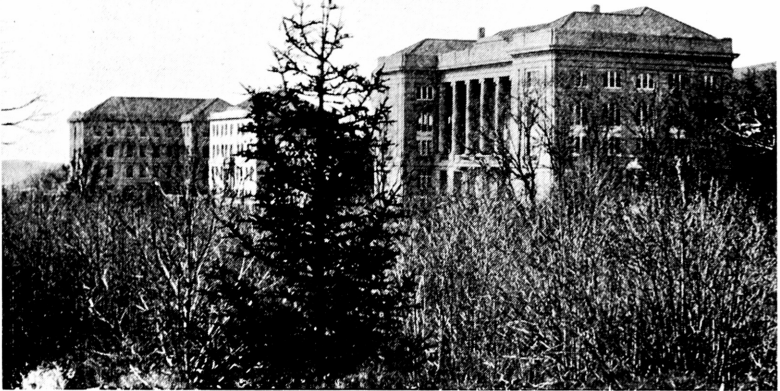
After the mission boarding school for girls was closed in Constantinople in 1862, the call for the higher education of girls became so insistent that in 1871 the "Home School" was established by the ladies of the Woman's Board. The principal of the school from 1871 to 1876 was Miss Julia A. Rappleye, a very capable and successful teacher. In this interval the Woman's Board had raised the sum of \$50,000 for the purchase of land and the erection of a new building on the heights of Scutari, on the Asiatic side of the Bosphorus, and to this building the Home School was removed in 1876. The same year Miss Rappleye withdrew, in order to open a new boarding school for girls in Brousa, and Mrs. Kate Pond Williams became principal. In 1880, Dr. George W. Wood, the special counselor of the school, wrote as follows: "The Home School is conquering success, and is helping the whole mission work greatly. It is conciliating kind feeling, raising

up well qualified teachers and wives, and giving us access to many new families." The same year there were four Turkish girls in the school—a notable event, since the girls were sent by brave parents in spite of much opposition. In 1882 a beautiful new building was erected and named Barton Hall in memory of the wife of the donor, Mr. W. C. Chapin, of Providence, R. I. That year the income from the pupils had risen to \$8,017. Referring to the spacious grounds and the fine new building, Dr. Wood wrote thus: "It is a really marvelous ordering of Providence that has furnished such a property for such a use in Constantinople." In 1883 Mrs. Williams returned to America, and Miss Mary Mills Patrick became principal. Miss Patrick had ample experience in teaching in the girls' boarding school at Erzroum (1871-76), and in the Home School at Constantinople; she also received from the University of Berne, Switzerland, the degree of Doctor of Philosophy. In 1890 a charter was obtained from Massachusetts, and the Home School became the American College for Girls.

In 1905 Barton Hall was destroyed by fire, and this suggested to Dr. Patrick, the president, the removal of the college, for various important reasons, from the Asiatic to the European side of the Bosphorus. Finally, a most eligible site of some 50 acres of land was purchased at Arnaoutkeuy, five miles from Constantinople. The land rises from the shore of the Bosphorus some 400 feet, and affords most beautiful views, second only to those of Robert College, two miles further up on the same side of the Bosphorus. A new board of trustees was formed in New York, and in 1908 a new charter was granted to the college by the legislature of Massachusetts. Thus the college became an independent institution. The removal of the college to the new site was sanctioned by the Turkish government, and by the help of friends in New York a magnificent group of buildings has been erected under the direction of Mr. Rutan, an eminent archi-

fect of Boston. The chief benefactors of the college have been Mrs. Helen Gould Shepard, Mrs. Russell Sage, Mrs. Henry Woods, Miss Grace H. Dodge, Miss Olivia E. P. Stokes, and Mr. John D. Rockefeller, by whose combined beneficence, amounting to over half a million of dollars, an Administration Building, Science Hall, Dormitory, Dining Hall, and Power House have been erected. Other needed buildings are to follow. The Alumnae Association has shown a great and generous interest in their Alma Mater.

In 1912 by vote of the trustees it was decided to name the institution "Constantinople College." Up to this time the graduates numbered 124, from 14 different nationalities. Even during the Balkan war of 1912-13 Bulgarian, Greek, and Turkish girls continued their studies harmoniously side by side. It is told that a little Bulgarian girl said to her Turkish neighbor at the table: "My father is an officer in the Bulgarian army." The little Turk answered: "My father is an officer in the Turkish army, and that makes us sisters, doesn't it?" In 1912 Miss Florence A. Fensham, one of the most devoted friends of the college, a teacher for many years, sometime dean, and, at times, in the absence of Dr. Patrick, the acting president, died suddenly in Chicago. In her memory a service was held at the college, with a fitting address by Dr. Robert Chambers. In September, 1914, amid "the clash of armies and the crumbling of empires," the college opened in the new buildings with almost the usual number of students, and during the college year studies were continued without interruption. In a fine building owned by the college, on the shore of the Bosphorus, there is a large and very successful preparatory department under the charge of Dr. and Mrs. William S. Murray. The corps of instructors, including those in the musical department, numbers upwards of 30. The language of the college is English, but all the chief modern, and many ancient, languages are taught. The course of study, which leads to the degree of Bachelor



CONSTANTINOPLE COLLEGE FOR WOMEN
At Arnaoutkeuy, two miles from Robert College.



MOHAMMEDAN STUDENTS AT CONSTANTINOPLE COLLEGE

of Arts, includes history, language, literature, philosophy, art, science, and mathematics. As regards its location, equipment, and opportunities for study, this college for girls has no rival in the Near East. Towards meeting the current expenses the college has had, some years, from the tuition and board of the students, an income of about \$25,000, but for its highest usefulness it needs an ample endowment. The catalogue of 1912 states: "The aim of the college is to offer facilities for broad and high intellectual culture and for the development of a complete character. It is a Christian college, conducted with the aim that the teachings of Christ shall become the controlling power in the lives of the students; yet no student is refused admittance to the college, or denied any of its privileges, honors or degrees on account of her religious opinions."

CHAPTER XI

HIGH SCHOOLS FOR BOYS

WHEN Mr. and Mrs. Goodell took up their residence in Constantinople in 1831, so far as known, there was no high school for boys in all Turkey. In 1834 the missionaries opened the first such school in Pera, the European quarter of Constantinople. In 1840 this school was reopened in the village of Bebek, under the management of Rev. Cyrus Hamlin, and eventually became both a high school and a theological seminary. Dr. Hamlin's connection with the Bebek Seminary and with the American Board terminated in 1860, and he entered on the founding of Robert College. The success of this first high school for boys led the way to the opening of others in many of the principal cities of Asia Minor and of the Balkan peninsula. In 1913 these schools numbered 33, with some 2,500 students. In a course of study lasting four years these schools have given a thorough training in the principal languages spoken in Turkey, in mathematics, science, intellectual philosophy, history and the Bible. They have prepared many students for college and a much larger number for professional occupations and for business.

THE BITHYNIA HIGH SCHOOL FOR BOYS

This school is located in the town of Bardizag, of 7,000 inhabitants, all Armenians. The town is beautifully situated on the mountain side, three miles from the shore of the Gulf of Nicomedia, and 60 miles east of Constantinople. Here an evangelical church was formed in 1856, and here, in 1879,

Rev. John E. Pierce and wife, after 10 years in Erzroum, took up their residence. In 1880 Mr. Pierce opened a boys school, the only one under evangelical management in a region larger than New England. The school met a want which had long been felt both by Protestants and Gregorians, and in a brief period the pupils increased from 15 to 80. Mr. Pierce gave himself to this school with great devotion and, though ever embarrassed by lack of means, with great success. He was beloved by pupils and people, and his wife was an invaluable helper. He returned to America in 1890, and was succeeded by Rev. Robert Chambers, a graduate of Queen's University, Canada, who had also labored for 10 years in Erzroum. For 21 years, under Dr. Chambers, the school had a remarkable growth. An ideal site was purchased east of the town, commanding a magnificent view of the gulf and city of Nicomedia. By an increase in the number of pupils, by raising the charge for tuition and board, and by a small annual grant from the American Board Dr. Chambers was able, with great economy, to meet the current expenses. With rare skill in securing the sympathy and support of friends, both native and foreign, he obtained financial help, and, in 1899, was able to erect on the new site a large new building, called Pierce Hall. Another building, called Chambers Hall, was the gift of the alumni. It is safe to say that no other missionary in Turkey but Dr. Chambers could have surmounted the financial difficulties in his way, and, in spite of the hindrances of local officials, could have carried through to success his building operations. A building for the preparatory department has also been erected and is named the Favre Home for Boys, in honor of a generous friend, Mr. Favre, of Geneva, Switzerland. For many years the care of orphans, left by the massacre of 1895, and of the younger boys of the preparatory school, has been assumed by Miss Sophia Newnham, an English lady who has served the school with the utmost devotion. By the generous help of Miss

Newnham and her family and friends, a building called Newnham Hall was completed in 1908, and has an office room, a study-hall, and class rooms for the boys of the Favre Home. Without such devoted and godly women as Miss Newnham the work of the Board in some places would be in a sad plight. By the help of Mr. Kennedy, a former teacher, and his wife, still another building for the industrial department of the Boys Home has been erected; also a house to accommodate an assistant American teacher and his family. The preparatory school and the high school have, each, a four years' course, and the latter has been officially recognized by the government as a secondary school whose students are to be received into the professional schools of Constantinople. Its graduates have been admitted to Robert College without examination.

From the beginning of his service Dr. Chambers had the loyal support of able and devoted native teachers, whom no inducement could draw away. One of these, Mr. Der Hagopian, has served with indefatigable zeal for 33 years; and another, Dr. Der Sdepanian, has served most efficiently, both as physician and teacher for nearly the same length of time. In 1912 Dr. Chambers returned to America on account of impaired health, and Rev. James P. McNaughton, a missionary for more than 20 years in Smyrna, assumed charge. In 1914 the whole number of pupils, including 114 in the Boys' Home, was 396. They came from all parts of Turkey, and from Armenian families in Roumania, Serbia, Russia, Egypt, and the Soudan. By means of its excellent teachers, its superior course of study and its vital religious atmosphere the school has provided a Christian education for several hundred young men. It has most hopeful prospects for the future, but it needs and deserves a better equipment of apparatus and books, and a modest endowment to provide for the emergencies which may confront it.

Alas! in 1915 all the Armenian teachers and all the in-

habitants of the town were deported, and what has become of them is, up to the present time, June, 1916, unknown.

BOYS HIGH SCHOOL, TALAS (CESAREA)

Cesarea, 400 miles southeast of Constantinople, is one of the oldest cities of the world. About A. D. 15 Tiberius Cæsar made Cappadocia a Roman province, and the name Cesarea was given to its capital. It is situated on a high plateau at the base of Mount Argæus, and has a mild and healthful climate. Its population is about 60,000, and that of the province 800,000. Of these, 500,000 are Mohammedans, and the remainder are about equally divided between the Armenians and Greeks. In 1839 two Armenians, one of them named Hovhannes Der Sahagian, the first Armenian in Constantinople enlightened by the teaching of the missionaries, were banished to a monastery near Cesarea. "They brought with them to the monastery their principles and their tongues." After a year they were recalled, but they had sowed good seed. Again, in 1845, an enlightened priest was banished to the same monastery, but he preached with such success that the Armenian bishop of Cesarea wrote to his superior in Constantinople as follows: "If you do not call this man back, we here shall all become Protestants." In 1823 the agent of the British and Foreign Bible Society visited Cesarea, and the Scriptures sold at this time bore much fruit. In 1854 the city was occupied as a mission station by Rev. and Mrs. W. H. Farnsworth and Rev. and Mrs. J. N. Ball, who were welcomed with great joy by a little band of 20 men and women. In July, the same year, an evangelical church was formed, which in the course of 28 years had increased to 650 members.. Under the lead of Pastor Kerovpé this church was for half a century the chief means of enlightenment in the city. Up to 1892, 23 missionaries had labored in the Cesarea station, of whom Rev. and Mrs. Lyman Bartlett

served 17 years, Rev. and Mrs. J. L. Fowle 33 years, and Rev. and Mrs. W. A. Farnsworth 49 years (1854-1903). Largely as the fruit of their labor there were, in 1909, in the Cesarea field, 11 churches with 1,262 members, 35 other preaching places, 78 native laborers, and an aggregate attendance on public worship of 5,000; 44 schools, with 1,996 pupils, and a hospital, with several thousand indoor and outdoor patients yearly. The gifts of the people for religious, educational and benevolent objects amounted for the year to over \$5,000. Here, as elsewhere, the missionaries had found the Armenians the most accessible to Christian influences, but Greeks also, who in this portion of Asia Minor speak the Turkish language, were glad to listen to Gospel preaching.

For many years after the coming of the missionaries there was no American consul in any interior city of Turkey, and English consuls in Asia Minor were instructed by the British ambassador at Constantinople to protect the interests of the missionaries. When Mr. and Mrs. Farnsworth went to Cesarea in 1854, the consul who had jurisdiction in the region opposed their going, saying: "They have no right to go at such a time as this. If they go and the Turks cut their heads off, I will not interfere." Trusting in God, however, the missionaries went, and it proved to be the very best time to occupy the place. Well could Dr. Farnsworth, in concluding a review of the work in the Cesarea station in 1892, set up his Ebenezer, saying, "Hitherto hath the Lord helped us." According to a careful itinerary which he kept, from 1854 to 1902, inclusive, in his missionary work he traveled 72,339 miles, partly on horseback and partly by wagon. Dr. George F. Herrick has well said: "Dr. Farnsworth was without a peer as an itinerating missionary. He visited every outstation twice a year. He had unmatched facility of intercourse with all classes of men of every race—with Armenians, Greeks, Turks, Circassians, and Kourds. It was impossible to be other than friendly with that smiling face, that gracious and win-

ning manner." It is fitting to add that in visiting the out-stations and in intercourse with the people, Rev. J. L. Fowle was a good second to his father-in-law, Dr. Farnsworth.

The work of the great station of Cesarea, covering a territory of 45,000 square miles, demanded the establishment of advanced schools for the training of young men and women for teaching and for Christian work. Hence, a boys high school and a girls boarding school were early established in Talas, five miles southeast of Cesarea. For these schools and for a hospital a fine, elevated location, forming a mission compound, was secured, with an abundance of space, of pure water and clear air. Hither, in 1893, came Rev. H. K. Wingate and wife, to assume charge of the boys high school, after several years in Anatolia College, Marsovan. Though embarrassed by inadequate accommodations and scant financial aid, the school in 1898 had 70 pupils, of whom 58 were Armenians and 12 were Greeks. Through the whole course of study the Bible, English and the native languages were taught, with such scientific studies as were of special value. As an aid to pupils unable to pay in full, a factory for rugs of a fine quality was opened. The total charge for tuition and board was \$24.20 yearly. All the work in the school, save washing clothes, was done by the pupils. During furloughs in America, Mr. Wingate secured funds for a new building which crowns the hill, and commands a fine view of the plain, with its many villages and gardens. "While the school is a regular part of the work of the mission, the Board has never given it a cent for plant or furnishings." Nearby is a new building for the girls school, and in the garden there is space for a large tent, which, at the time of school commencements, accommodates a thousand people. In 1914 the total attendance in the boys school was 163, the pupils coming from 44 places. The price for tuition and board had been increased, and yet there was unprecedented demand for admittance. The study of English and the high moral tone of the school were the great

attraction to parents and students. It is hoped to make the school of larger service to the great Moslem population in the vicinity. Here, as elsewhere, the development of the school has demanded infinite patience and strenuous effort.

In 1904 Rev. and Mrs. H. M. Irwin joined the Cesarea station, and entered heartily on the work. In 1905 Mr. Irwin, after a 12 days tour, said: "If I had ever been a doubter as to the need and usefulness of both medical and educational missions, I would have returned from the Bozouk region a converted man. Wherever we found a graduate from one of our schools, we found also a cleaner home, cleaner persons, and a face out of which looked the eyes of a soul awakened. Those who are teaching never need think they are not doing one of the best kinds of missionary work." Mr. and Mrs. Irwin soon started a new enterprise in the form of a boys club. They began with a Sunday evening song service for boys and young men. After two years they added a Sunday school in the forenoon. Finally, in 1908, by the aid of an American friend, they secured a house with accommodations for a gymnasium and reading room, with lectures and lessons in English. The house was opened every afternoon and evening to all comers. It has been a great mixer, bringing people together for amusement and instruction who would associate in no other place. In 1909 Mr. Irwin wrote: "We have a daily average of 200 to 300 young Moslems with whom we are in constant touch. Even at our Sunday evening meetings there is an average attendance of 200. Many of the younger Turks are very much in favor of our work, and are a constant source of encouragement to us." To meet some objection of the government the "Club" was subsequently disbanded, and was reorganized under the name of the American Benevolent Institution.

THE SIVAS NORMAL SCHOOL

Sivas, the largest interior city of Asia Minor, lies between



MRS. PARTRIDGE AND CLASS OF 1902, SIVAS
Six of these girls came as orphans.



CLASS OF 1911, ST. PAUL'S COLLEGE, TARSUS
Group of fine young men, they match the girls.

Marsovan and Harpout, 500 miles east of Constantinople. The population of the city is 75,000 and that of the district, 700,000, of whom the Christians number about 134,000. In 1851 Rev. P. O. Powers organized in Sivas a church, which has grown but slowly, and only after many years came to self-support. Not many Armenians in Sivas have left the Gregorian church and joined the Protestants, but many have come to entertain evangelical views and have enjoyed the reading of the Bible and the preaching of the Gospel. The slogan of many Armenians was: "Be Christian, but not Protestant." Opposed, however, by the Armenian clergy, the religious zeal of such persons gradually dwindled. From the time Sivas became a missionary station until now (1915) some 40 missionaries have labored in the city and province. By reason of frequent change of missionaries and the lack of continuity of effort, Sivas has been one of the least cultivated fields of the mission. Those who for length of service and large results have been prominent were Henry S. West, M. D. and wife (17 years), Rev. and Mrs. Albert W. Hubbard (26 years), Rev. Henry T. Perry, D. D. and wife (nine years in the Central Mission and 37 years in Sivas), and Miss M. E. Brewer (14 years). Dr. West became eminent as a physician and surgeon, and will be mentioned in connection with the medical service. The two special features of missionary effort have been the Sunday school and the educational work. Mr. Hubbard was greatly interested in Sunday school labor, with special ability in winning young people, in interesting them in Bible study and in teaching them to practice Bible principles. Large numbers of people, of all ages, attended the Sunday schools which he supervised. At his funeral in 1899, 2,000 people manifested their appreciation of his life and service. Mrs. Hubbard continued in the work until 1902 with great devotion and self-forgetfulness, frequently making tours and supervising the Sunday and the day schools, both in Sivas and throughout the field. At length she was obliged to re-

turn to America, to guard and guide her eight fatherless children during their education.

Dr. Perry, while active in every form of missionary endeavor, was specially devoted to education. From the beginning of labor in Sivas, attention was given to the opening of common schools. Ere long 20 schools were established, with 700 pupils, half of whom were girls. In 1880 Dr. Perry inaugurated a system of graded schools, which culminated in a normal school. Boys were fitted for business, but the special object was to prepare the most promising young men to be teachers. The same object dominated in the girls school, for in no other way could well-trained teachers be secured for the many Protestant and Gregorian schools throughout the province. In 1881 the normal school had 20 students, and in 1887 graduated its first class of five. In 1898 the normal school graduated 10 young men and the girls boarding school five young women. There were in the Sivas field at the time 19 common schools under missionary supervision, with 1,262 pupils, among whom were nearly 300 orphans; also 10 Sunday schools, with 1,415 members.

In 1900 Rev. and Mrs. Ernest C. Partridge were welcomed with great joy. Mr. Partridge gave himself to the acquisition of Armenian, and became principal of the normal school. Though embarrassed by lack of room and equipment, the school made progress and won the appreciation of the people. All the Armenian communities wished to improve their schools, and made application for teachers, but the supply never equalled the demand. In 1907 Mr. Partridge visited America, and by permission of the Board made special appeals for the school, and returned the following year with fair success. In 1912 the school had 376 students, of whom 246 were in the preparatory department, and 12 teachers, one of whom was a highly esteemed graduate of Oberlin College. At this time the school had developed a musical department, and six new instruments for the orchestra had been given by

the friend of missionaries, Mr. Favre. Dr. C. E. Clark, of the hospital, gave every boy in the school a thorough physical examination, with suitable hygienic advice. Up to that time 75 per cent of the graduates had been teachers. The same year there were 40 applications for teachers, mostly from Gregorians, which the normal school was unable to supply. In view of this fact Mr. Partridge wrote as follows: "It certainly is a pity to have to lose such an opportunity to make the influence of our Gospel felt in the awakening life of the old Church." In 1912 the normal school was designated in the report of the Board as the Sivas Teachers College, the first American teachers college in Turkey. In 1914, after 10 years waiting and working, a new and suitable building for the Teachers College was completed on a site of 15 and a half acres outside of the city, with "room to turn around and pure air to breathe." The cost of the new plant was \$22,000, towards which the alumni and other Armenian friends contributed \$2,000. A friend gave \$2,000 to help complete a wall around the compound. The new building furnishes a study-hall, rooms for recitations and accommodation for 200 boarders. The total enrolled in the school in 1914 was 502, of whom 17 were in the college department, 133 in the high school, and 352 in the primary and intermediate. New buildings within the compound for the girls boarding school and the girls orphanage were in process of erection. May God's gracious blessing rest upon the four organized churches, the hospital, the orphanages, and the many schools in the Sivas field.

Alas! in 1915 the Armenian teachers and all the Armenian inhabitants of the city were deported, and what has become of them is, up to the present time, June, 1916, unknown.

CHAPTER XII

COLLEGES FOR MEN AND SKETCHES OF EDUCATORS

ROBERT COLLEGE

IN the development of an educational system the natural outcome of the high school was the college. When Mr. Christopher R. Robert, a successful merchant of New York, visited Constantinople in 1856 there was no college in the Empire. There were wealthy men among the Greeks, Armenians, and Turks, but no appreciation of the value of education beyond that of a common school, and no combination among ecclesiastics or leading men of any community for the establishment of a high class institution of learning.

The sons of our esteemed missionary, Dr. H. G. O. Dwight, students in Union Theological Seminary, New York, first suggested to Mr. Robert the idea of founding a Christian college in Constantinople. Pleased with the idea, Mr. Robert was ready to give money to start the college, and in 1858 asked Dr. Hamlin to undertake the work. After much deliberation Dr. Hamlin accepted. There were many persons who predicted the failure of the undertaking. In the long period of Turkish rule Greeks, Armenians, Bulgarians and Catholics had never united with one another or with the Turks to promote any common civil or educational enterprise, and it was said that young men of the different nationalities would never associate together in the same institution. To all objections Dr. Hamlin answered, as he had done on the opening of Bebek Seminary: "Let me fail trying to do something



GEORGE F. HERRICK



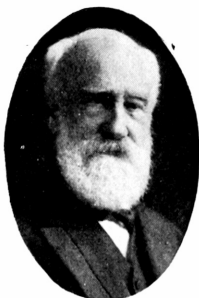
CYRUS HAMLIN



EDWARD RIGGS



MRS. J. K. GREENE



GEORGE WASHBURN



MARY MILLS PATRICK



ROBERT CHAMBERS



C. C. TRACY



MRS. TRACY

EDUCATORS, WESTERN TURKEY MISSION

rather than to sit still and do nothing.” How a site for the college was at length secured on the lofty bank of the Bosphorus, seven miles above the city—a site unequalled for beauty in all the world; how the permit to begin work was delayed for seven years through the opposition of the Russian and French ambassadors; and how, finally, in 1868, by means of a significant inquiry addressed to the Turkish ministers by Admiral Farragut, then on a visit to Constantinople in his flagship, the *Hartford*, an imperial charter was given to the institution as an American college under the protection of the United States; how the first of the seven magnificent buildings was erected; how the college grew under the administration of Dr. Hamlin until 1873, and under the administration of Dr. George Washburn until 1903—all this fascinating story is told in the books of Dr. Hamlin, entitled “My Life and Times” and “Among the Turks,” and in the book of Dr. George Washburn, entitled “Fifty Years in Constantinople.”

From the beginning the college was embarrassed by annual deficits, which were paid by Mr. Robert until his death in 1878. He was its one main support, and from the beginning to the end he gave the college \$400,000, and, what was better, he gave the wisdom of his counsel and his prayers. After Mr. Robert's death the financial burden fell upon the faculty, but by reason of the indefatigable efforts of Dr. Washburn, by reason of the college's location which constantly attracted the attention of tourists and strangers, and, best of all, by reason of the character and influence of its graduates, especially of those Bulgarians who had a commanding influence in the new Bulgarian state, the college secured friends, who helped both to meet deficits and erect new buildings. After Mr. Robert, the greatest benefactor was Mr. John S. Kennedy of New York, who gave the money to build a residence for the president and by his will in 1909 left to the college more than \$1,500,000. At that time the property of the college

was valued at \$392,629, and the invested funds amounted to \$402,782. By decision of the trustees of the college five-sixths of Mr. Kennedy's bequest was added to the endowment and one-sixth was devoted to the purchase of land and the erection of new buildings.

Robert College has been greatly blessed in the character of its three presidents—Dr. Hamlin, Dr. Washburn and Dr. C. F. Gates—all of whom were for years missionaries of the American Board, and in its professors and teachers, among whom Professor Albert L. Long and Professor Alexander van Millingen were preëminent both for Christian character and scholarship. Up to the time of the resignation of Dr. Washburn 2,500 young men had been educated in the college and 435 had graduated with honor. In 1913 the students from 10 nationalities numbered 544, and the receipts for tuition and board were about \$100,000. The curriculum of study has followed the lines of American colleges, while great attention has been given to European languages and to the vernacular languages of Turkey, and latterly commercial and engineering branches have been added. The language of the college from the outset has been English. There has been no attempt to proselyte, but by means of daily prayers, Bible study and Sabbath services, and especially through the Christian life and character of the teachers, evangelical religion has been explained and commended to all Christian, Jewish, and Mohammedan students. The aim has always been to teach the true principles of morality and the value and necessity of a spiritual life. As a large majority of the students has come from non-Protestant families, some of the students have complained that they were obliged to attend daily prayers and Sabbath services, but the college authorities have always stood firm in the position that the college was founded as a Christian institution and that its character as such would be maintained to the end of time.

Many and appropriate appreciations of the life and char-

acter of Dr. Washburn have appeared in the American press, but the most fitting testimonials were given by three native professors and the president of the college at a memorial service held in Robert College chapel on March 21, 1915.

Dr. Washburn was born in Middleboro, Massachusetts, March 1, 1833, and died in Boston, February 15, 1915. For 10 years he was a missionary of the American Board, and for 25 years the president of Robert College. In anticipation of his resignation in 1903, when he should have reached the 70th milestone of life, he passed in mental review all available candidates for a successor, and finally proposed to Dr. C. F. Gates, president of Euphrates College at Harpout, to accept the presidency of the college. Dr. Gates was reluctant to take upon himself this responsible position, and Dr. Washburn concluded the correspondence with the remark: "I will leave with you only one point to think over: This college must not lose its religious, its Christian, character. How can a new man coming out from America, without knowledge of the country, hold it true to its original aim?" All honor to the man who with this weighty argument concluded his plea, and all honor to the man who was finally moved by the above remark to accept the presidency.

At the memorial service held in Constantinople the first speaker was Professor Hagopos Jejizian, a member of the first class which graduated from the college, and who taught during the whole of Dr. Washburn's administration. From America, said the speaker, have come the men who have renewed the youth and life of the old and decadent peoples of this land. Such men were Mr. Robert, Dr. Hamlin and Dr. Washburn. God be praised for these men. The best thing about Dr. Washburn was that he did not seek his own, but saw the possibilities of these fallen peoples and had faith in them. He believed these races could be educated, and he quietly went on towards his ideal. Dr. Washburn was confident of success. He often said to me: "This college is

founded on prayer and on this foundation it is sure to succeed."

The second speaker was Professor Eliou, a Greek, whose words were substantially as follows: Those who knew Dr. Washburn best, remember him as an able teacher, an admirable president, a genuine friend, a large mind, a beautiful heart, but, above all, a genuine Christian. He was a religious man, living his religion. His family life was the fruit of his religious belief, and was a rich and inexhaustible source of religious experience. He found in his own soul and in that of people around him, especially in that of Mrs. Washburn, rich realities of which he could not doubt, and on these intellectual, esthetic, moral and religious realities he built his belief in Him who came to be to us the great exemplar of those qualities, the great Master and Initiator in the mystery of loving service of man to man. Dr. Washburn was able to see and to recognize every good quality and every possibility existing in the communities of this country and in individuals belonging to these communities. He was not blind to the weak points in the life of the Eastern Churches, but he was convinced that good example set to them in kindness, fairness, love and humility will go much further in helping them to improve than unkind attacks.

The third speaker was Professor Der Hagopian, who said, in substance: Dr. Washburn was in the prime of life when I first saw him. His imposing figure, his keen, brilliant look, his grave dignity, his winsome manners, his gracious smile made a profound and lasting impression. He was certainly a wonderful teacher. Whatever the subject he undertook to teach—Mental Philosophy, Moral Philosophy, Political Economy, Commercial Law, Bookkeeping or English—he handled it all with singular ability. He had the gift of making everything clear, interesting, impressive. He was exacting, but not more for others than for himself. He was very strict in discipline, and did not hesitate to resort to severest meas-

ures when the general good order or the reformation of the individual required it. But he did it all with a heart overflowing with sympathy; everybody knew that he did it in love, not in anger. Dr. Washburn was a most impressive public speaker. He preached often, and he gave a Bible lesson to the whole school every Sunday afternoon. Every one of his sermons was clear, practical, emphatic, spiritual through and through, without a shadow of sectarianism, having always in view the essence, the spirit, not the form or the letter. Every winter we had a course of public lectures, and Dr. Washburn was invariably the one to open the course. His lectures were great events in the college. His subjects were philosophical, social, political. Dr. Washburn was a progressive, a modern man all his life long. He followed with lively, youthful, unfailing interest all that was going on in all departments of thought, religious, philosophical, literary, educational, social. One casual remark gives us a look into the sanctuary of Dr. Washburn's inner life. One evening in a teachers' gathering in Mrs. Washburn's parlor the conversation turned on the nature of the fear of death. Dr. Washburn did not take part in the conversation. Mrs. Washburn turned to him and asked his opinion on the question. "I have no opinion, dear," he replied, "I do not know what the fear of death is. I have never experienced it."

President Gates spoke on the words: "The path of the righteous is as a dawning light that shineth more and more unto the perfect day." The righteous man is the man who is right with God and his fellowmen; he is the man who makes right choices—the choices which God indicates. Dr. Washburn was that kind of a man. His life shows that he was not seeking his own selfish interests, but was trying to do what God would have him do, and hence God ordered his life. Success and honors came to him. He was full of accurate information, which made him sought out for expositions of the national questions of Europe and the East. He became

the means of conferring great blessings upon whole peoples. His influence entered into the lives of hundreds of men who have gone out from the college, and he gained the esteem and love of many who had never been his pupils. This was the shining of the path. "An honored life, a peaceful end, and heaven to crown it all!"

The writer expresses thanks to the "Orient" of March 24, 1915 for the account of the memorial service in Constantinople.

CENTRAL TURKEY COLLEGE

The memory of a beloved missionary is enshrined in each one of the American colleges in Turkey, and the success of each has been largely due to the zeal and wisdom of the individual. The officers of the American Board, reversing an earlier policy in opposition to higher education through missionary agency, favored the establishment of colleges and in each case paid the salary of the president, and, since the Board itself could not undertake to endow colleges from its regular receipts, it allowed each college president to make special solicitations for funds. The officers of the Board clearly understood that throughout Turkey there was an urgent demand for higher education, that the college was the legitimate crown of any system of education, that no church could achieve success as an aggressive Christian force without leadership, and that this leadership must come not only from educated pastors and preachers but also from educated men and women of the community. It was not only education, but emphatically a *Christian* education which the people of Turkey needed. To give such an education was surely the object of Mr. Robert in founding Robert College; such was the object of the Woman's Board in establishing the Home School for Girls which has developed into Constantinople College, and such was the aim both of the missionaries in advocating, and of the Board in sanctioning, the establish-



T. C. TROWBRIDGE



C. D. CHRISTIE



AMERICUS FULLER



MRS. J. L. COFFING



CORINNA SHATTUCK



CORA M. WELPTON



D. M. B. THOM



F. D. SHEPHARD, M. D.



L. O. LEE

CENTRAL TURKEY MISSION

ment of colleges in the interior of Turkey. All sound education must lead up to a knowledge of God and of our Lord Jesus Christ, who alone could say, "I am the Way, the Truth, and the Life." The splendid result is that the missionaries have won the leadership in higher education in Turkey, with the exception of certain professional schools established in recent years by the government.

The first missionary to enter on this work of higher education in Asia Minor was Rev. Tillman C. Trowbridge. Born of sturdy farmer folk in Michigan in 1831, he was graduated from the University of Michigan and from Union Theological Seminary, and reached Constantinople in 1856. In 1861 he married Miss Margaret Riggs, daughter of Dr. Elias Riggs, and in her he found an invaluable helper. Through knowledge of the Turkish language he reached all classes, and by his cordial manners and sympathy he won their esteem. During 12 years of earnest labor in Constantinople, Erzroum, and elsewhere and by extensive tours in both Western and Eastern Turkey, he became thoroughly acquainted with the country. In 1868 he was invited to give instruction in the theological seminary at Marash. In 1872 there were in the Central Turkey Mission 23 churches and 1,868 members; 38 common schools with 39 teachers and 1,522 pupils; one high school for boys with some 50 pupils, two boarding schools for girls with 93 pupils, and one theological seminary with 28 students. For several years the call of both pastors and people for greater facilities for educating young men both for the ministry and professional life had grown louder and louder. In 1871, on the occasion of a visit from Dr. Clark, secretary of the Board, the plan of establishing a college was settled, and on the recommendation of Dr. Clark was approved by the Prudential Committee. It was agreed that the college should be located at Aintab, 600 miles southeast of Constantinople. A fine site for the college, on a hill half a mile from the city, was given by a friendly Turk, and over \$7,000 were given

by the Protestant churches of Aintab. Other considerable sums were given by other churches, which out of distressing poverty were endeavoring to support their pastors and schools. In view of the urgent need of a college and at the request of both missionaries and natives, Mr. Trowbridge withdrew from the theological seminary and entered on the work of soliciting funds both in England and America. He met with gratifying success; the first class was formed in 1876; the first building was occupied in 1878, and this building, partially burned in 1890, was rebuilt and enlarged. The college received a charter from Massachusetts in 1874, and a formal authorization from the Turkish government in 1878. Up to the present time (1915) the control of the college and the care of the funds given by native friends have been in the hands of a local board of eight managers, two of whom have been chosen yearly by the Cilicia Union, and the care of funds given by foreign friends has been in the hands of a board of eight trustees, appointed in the first instance by the Prudential Committee of the Board. From the beginning the teaching staff has consisted very largely of native professors, several of whom have studied in Europe and America. According to the original agreement, in case the college in its management and teaching gives satisfaction to the Prudential Committee, after 50 years from January first, 1875, the entire control and management of the college will be vested in the local board of managers, to consist of 16 members. This seems an ideal method of evolution, and places the college ere long entirely in native hands.

For four years Dr. Trowbridge labored indefatigably and successfully to secure funds. In 1876 he was appointed president. His untimely death in 1888, in the prime of life, was a grievous loss. He had given the best years of his life to promote its interests, had endeared himself to both teachers and students, and had seen the college established on a firm foundation. He had occasion to rejoice that some hundreds

of the alumni were devoted to the college, and as pastors, preachers, teachers, professional and business men were everywhere esteemed. Indeed, the college had become the pride and joy of the Central Turkey Mission, and had greatly promoted the material, moral, intellectual and spiritual interests of all the Christian people. It had also won the respect of the authorities, who were glad to attend the yearly public exercises, and had led many Turks to long for the time when they too might be at liberty to send their sons to the college.

Another beloved missionary, Dr. Americus Fuller, became president of the college in 1889, and after 16 years of wise and successful administration resigned on account of impaired health. In 1905 he was succeeded by the present incumbent, Rev. John E. Merrill, Ph.D. From the first the college, by reason of the ability and zeal of its three devoted presidents, by reason of the hearty coöperation of the professors and alumni, and by reason of the cordial support of both the Protestant and the Gregorian communities, has made a steady and substantial progress. In 1913 the students in the preparatory and the college departments numbered 232. Administered with great economy and aided by the gifts of the people, the college has to a large extent met its own expenses, and has increased both its plant and its endowment, until now together they amount to some \$150,000. This sum includes a recent bequest of \$15,000 left by Mr. Sarkis Telfeyan, a Protestant Armenian merchant of New York.

ANATOLIA COLLEGE

It is a happy circumstance that nearly all the missionary high schools, colleges and seminaries in Turkey are outside the cities. From time immemorial the people, by reason of fear, have huddled together in the cities, leaving elevations nearby where there is abundance of room, good water and pure air. The missionaries have purchased those vantage points at rea-

sonable rates and have formed compounds, where the school buildings and missionary homes command beautiful views of the plains in front, with surrounding mountains. Such a position is the site of Anatolia College, located at Marsovan, a city of 30,000 people, situated 350 miles east of Constantinople and 65 miles inland from the port of Samsoun on the Black Sea. The site is 2,500 feet above sea level. Marsovan is the principal city of a rich province, and the special field from which the college draws students comprises some 80,000 square miles. From beyond these bounds students have come from Russia, Persia, Egypt, Greece, and the Balkan peninsula. In 1851 Rev. P. O. Powers, the first missionary to visit Marsovan, spent five days in the place, and there, to his surprise, found two Protestant Armenians, one of whom while on a pilgrimage to Jerusalem 20 years before had purchased at Beirut some religious tracts, which had been printed at Malta during the stay of Dr. Goodell and other missionaries of the Board on that island. In 1852, by order from Constantinople, nine evangelical families in Marsovan were recognized by the local authorities as a separate Protestant community. Through false accusation, deprivation of business and imprisonment the brethren had been subjected to much hardship and loss, but were brave and patient, and in 1853, 10 Armenian Protestants were organized as a church by Rev. Edwin E. Bliss. In 1860 Rev. and Mrs. J. Y. Leonard settled in Marsovan, and found within the territory of that station a population of more than 250,000, of whom some 50,000 were Armenians, more than 100,000 Greeks, and the remainder Turks. In 1861 the Protestants had increased to 235 and the church members to 18. In 1863 Rev. and Mrs. E. M. Dodd and Rev. and Mrs. John F. Smith joined the station. In 1865 the girls boarding school, under the care of Miss Eliza Fritcher, numbered 35 pupils. In 1867 Rev. and Mrs. Charles C. Tracy were stationed at Marsovan, and in a characteristic letter giving his first impressions Mr.

Tracy says: "We have only begun to compass Jericho and blow with the trumpets, and we ought not to give up in discouragement because the walls do not begin to crack at the first blast. But if people ask for results we can give them. Protestants are more trusted and respected than anybody else; once they were stoned and spit upon. The pasha now rises up when the missionary visits him, and shows him great deference; once he treated him as a dog. Armenians have to reform their creeds to keep up with the spirit of the times. A born Mohammedan may profess Christianity in the capital and not lose his head. These are results. We are satisfied." In 1865 a theological class of 10 students, and in 1867 a second class of 16 students, were formed. Dr. I. F. Pettibone, present at the examination of the students of the theological school in 1867, wrote as follows: "I do not believe there is a class of men in any school in America that would pass so good an examination in the chronological and historical portions of the New Testament as the first class in Marsovan." Besides their studies in the academical department, the theological students received instruction in Moral Science, Evidences of Christianity, Butler's Analogy, Natural and Systematic Theology, and Biblical Exegesis. At that time the congregation numbered over 300, and several members of the church were devoting a tenth of their earnings to the work of the Lord. In September, 1870, a new church was dedicated in the presence of 1,200 people. For this church the Protestants had given, besides their work, nearly \$1,000.

Marsovan affords a fine illustration of the development of a missionary college. Says Dr. C. C. Tracy: "From most humble beginnings the community schools had developed till, in 1875, there were nearly 300 pupils. Following an effort at a high school in 1863, the community school held grade considerably above the common schools of the time. After the purchase of the present station premises and the erection of a building for theological students, the missionaries undertook

to carry on, simply for the mission supply of teachers and preachers, a theological seminary and high school combined. The work continued on this basis until 1881-82. Up to that time the institution had been carried on at the expense of the American Board. The idea of a new departure was dawning upon the minds of the Marsovan missionaries. They perceived the need of a broader system of education, in the prosecution of which the people should more fully share. They felt that those looking to evangelical work should be tested first in a course of education at their own expense. The pressure of this idea upon their minds increased till finally one of their number, Mr. Tracy, was asked to start a high school, in which students should meet the expense of their board, and also pay a tuition fee. There were some in the mission who thought this attempt visionary and destined to fail, but Mr. Tracy started the school with four boys, in a low basement room where one could stand on the floor and lay his flat hand on the ceiling. Within a year the number of students was 30, and in three years had risen to 120, and, having removed to larger and larger rooms, at last entered a new hall specially built for it. It was growing clear that the school must take on the collegiate character and be the leading educational influence in a wide field not occupied by any such institution. It was thought very desirable that the new college be organized on the coöperative plan, the native friends contributing, and sharing in the administration. This was attempted, but failed after a few years, on account of the very perilous political conditions threatening destruction to any such enterprise in the hands of Christian subjects. The native contribution, also, had failed, and there appeared no way but for the Americans to take over the whole enterprise and proceed on an independent basis, which was done. In view of the fact that Western Asia Minor had, from of old, been called Anatolia, and that the institution was expected to minister to the needs of the same region, Dr. G. F.

Herrick proposed that it be named Anatolia College, which name was adopted. Dr. Edward Riggs suggested as the college motto the old prophetic utterance, "The morning cometh," which fits well with the name Anatolia, signifying dayspring.

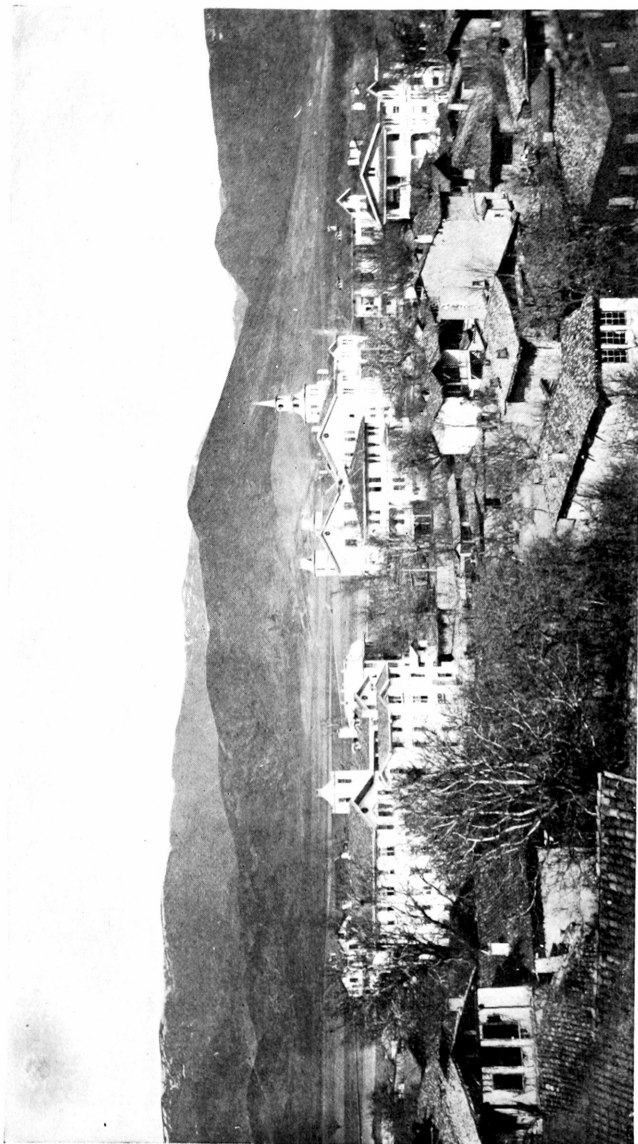
In September, 1886, a charter was obtained from Massachusetts, and, after years of patient waiting, in 1899 the Turkish government finally recognized the college by imperial firman. From the time of their arrival in 1867, Rev. and Mrs. Tracy devoted themselves, heart, mind and soul, to the work of education, and for 26 years Dr. Tracy served as president with rare ability, consummate tact and full devotion.

Under Dr. Tracy's administration the college has been a financial success. The first year the number of pupils in the preparatory and regular classes was 130, of whom 27 were Greeks and the remainder Armenians. From the pupils there was received, the first year, for board and tuition, nearly \$4,000. Though straitened by lack of means the college has ever striven to make both ends meet, through strictest economy and the self-sacrifice of the president and teachers. From the beginning about two-thirds of the running expenses have been met by receipts from the students and by gifts from native friends. By the liberal donations of Dr. and Mrs. Pearsons, of Chicago, of Mr. Kennedy, of New York, and of other friends an endowment of over \$100,000 has been accumulated, and another \$100,000 secured for the purchase of land and erection of buildings, for lecture rooms and dormitories, for the library and museum, for the boys' home, for the girls' school, for the school for the deaf and dumb, and for the hospital and dispensary. An artesian well has been sunk, and chemical and astronomical apparatus has been purchased. Native friends, mostly former students, contributed \$5,000 towards the library building. Mr. Telfeyan left by will \$10,000, the income of which is to aid needy Armenian stu-

dents. There has also been given by native and foreign friends a considerable sum towards the \$10,000 needed for a separate building for the theological seminary. Like a growing child, the college has many other wants, and in the interest of the kingdom of God and of humanity no wiser investment could be made than a gift to this college.

Years ago the president and faculty were impressed by the fact that there were many promising young men whose parents were too poor to aid them, and who, while pursuing their studies, could find no remunerative work. Hence arose the necessity of establishing, as had been done by various other schools, a self-help department, which in Marsovan included a furniture shop, a book bindery, shoemaking, and tailoring. For 20 years many students, by working from one to three hours a day, have learned, each, a useful trade, and have been able to meet from one-tenth to one-half of their expenses. Through the generosity of two American ladies the college is also in possession of a mill for grinding wheat, which brings a yearly profit of \$500.

Again, the college has been an educational success. From the beginning it has been highly favored in its native professors, all of whom have had special training abroad, and are men of good ability, of high moral and religious character and thoroughly devoted to the institution. At two periods the college has also been favored in securing Dr. George F. Herrick as teacher and, for more than two years, as president. In 1913-14 the teaching force consisted of eight Armenians, nine Greeks, one Swiss, one Russian, and six Americans. The students numbered 405, of whom 194 were Greeks, 157 were Armenians, 32 were Russians, and 16 were Turks. In all, nine nationalities and five religious confessions were represented. The courses of study have followed the usual curriculum of American colleges, save that greater attention has been given to languages, both vernacular and European. As in all like institutions in Turkey, English has been the



ANATOLIA COLLEGE, MARSOVAN

Girls school.

College with bell-tower.

language of the college. Under the instruction of Professor Daghljan, who had a thorough preparation in Stuttgart, a trained choir of some 70 members, an orchestra with about 30 pieces and several glee clubs have been formed. Thus the college has taken a leading position in music among the institutions of the country.

The following statement indicates the impression made by the college on one who is both a great friend of education and an impartial critic. Among the guests attending the college commencement of June, 1914, was Sir Edwin Pears, a distinguished author and for 40 years the leading English lawyer in Turkey. In a letter written after his return to Constantinople to the president of the college, Sir Edwin says: "It was a genuine and delightful surprise to me to see the magnificent work that you are doing in Marsovan. I was astonished at its extent and thoroughness. May I say, however, that the most agreeable feature to me was the complete harmony with which the whole college staff work together. I had many conversations with graduates, and with leading men of the Armenian community, as well as with Greeks, and from all I gathered the impression that the college was a center of light and leading, and that its influence already extends far beyond the college walls. A few more institutions, run in the same spirit, would do far more for the development of Anatolia into a country with a hopeful future for commerce, industry, and civilization, and one where justice would be administered irrespective of race or religion, than any mere legislation could secure." On commencement day Sir Edwin gave a highly appreciated address on "Various Ideals and Methods of Educational Culture."

According to a statement made by President Tracy, one-tenth of the alumni of the college were teachers, one-sixth were physicians, one-sixth also were preachers of the Gospel. It may be added that many of the graduates have gone to Europe and America for further study, and that whatever

the business or profession of the graduates has been, on the whole they have been centers of light and power.

Finally, the college has been a religious success. All due respect has been shown to the religious faith of the students and no attempt has been made to proselyte. At the same time, owing to the simple Biblical instruction given and to the Christian life and character of the teachers, the students have found themselves in a genuine religious atmosphere, and have come to know their spiritual needs and their Saviour, and not a few of them have publicly declared their purpose to follow Christ. It is a striking fact that while a majority of the students have come from non-Protestant families, the parents have distinctly chosen to send their sons to Anatolia College on account of the vigorous efforts put forth by the president and teachers to suppress all forms of vice and to maintain a high moral tone in the college. Thus Anatolia College has realized the object of a Christian and missionary institution.

During Dr. Tracy's service of 46 years Mrs. Tracy was her husband's most efficient and devoted helpmeet. At the Annual Meeting of the American Board at Kansas City, October, 1913, Dr. Tracy, when called upon to speak, began his address with the following remark concerning his devoted wife who stood at his side: "I will not accept any recognition here or elsewhere, in which this faithful wife has not a full share."

In a letter to the author under date of February 27, 1916, Dr. Tracy pays the following tribute to "this faithful wife": "The woman who has borne the hard trials of all the years, labors of patience, bereavements repeated and sore, never ceased from earnest daily toil among the people and for the people, was nurse and mother to the sick and poor, came to their rescue in time of epidemic or pestilence, had the care of 500 cholera patients in 1894, and by a combination of treatments saved all but a few who came at a late stage; who in the massacre of November 15, 1895, was absolutely fearless

and had to be restrained from going into the street to try and save the people from the mob; who cared for nearly 2,000 during the following reign of terror when renewal of the massacre was weekly expected; who every Friday noon (the usual time of massacre outbreak) put on her hat and walked up and down the streets alone to reassure the quivering people; who has through all our united life shown and done so much more of the Christlike than I have—how could I decently accept recognition with her left out?"

Surely Mrs. Tracy deserves the highest recognition and the warmest gratitude not only of her devoted husband but also of every friend of Christ and humanity. Let me add that many other missionaries would gladly pay a like glowing tribute to their devoted wives.

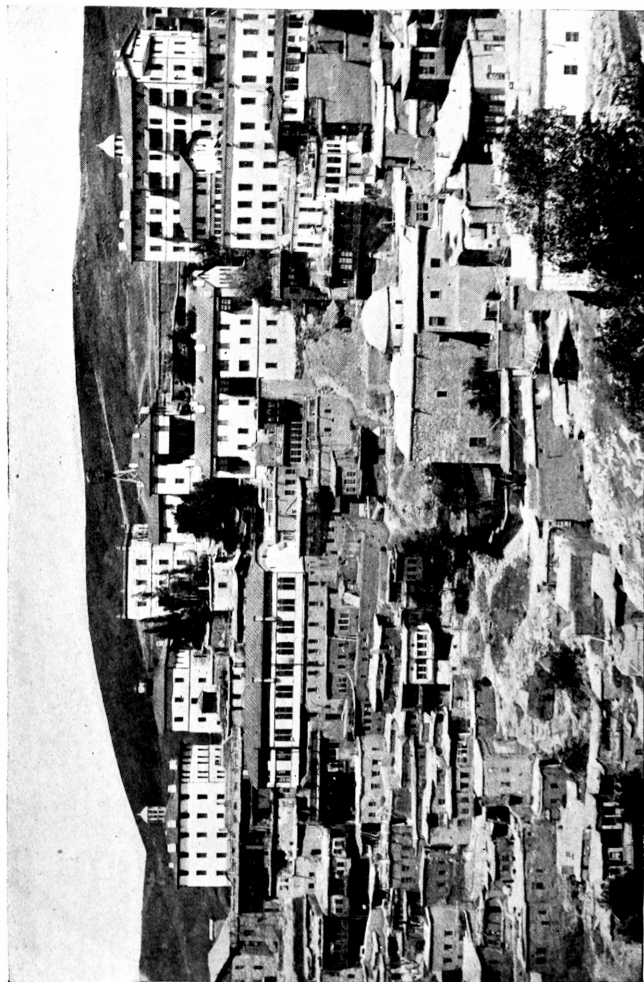
In 1913 Dr. Tracy resigned the presidency of the college, and a worthy successor was found in the person of Dr. George E. White, who had long been connected with the institution. May God's richest blessing attend his administration!

EUPHRATES COLLEGE

Euphrates College was established at Harpout in 1876. This city, of 20,000 inhabitants, is situated 600 miles east of Constantinople, and faces a rich plain 30 miles long and 20 broad, studded with villages and towns. The year after the opening of the college there were in this field, comprising 80,000 square miles, 22 evangelical churches with 30 pastors and preachers and 1,332 members; 83 common schools with 2,469 pupils; one high school for boys with 95 pupils and one girls boarding school with 61 pupils, and 6,913 registered Protestants. The average attendance on Sabbath services was 5,612, and the pupils of the Sunday schools numbered 2,897. Such in less than 25 years was the fruit of the seed-sowing of the faithful pioneer, Rev. George W. Dunmore, and of the indefatigable labors of the grand company of mis-

sionaries, Messrs. C. H. Wheeler, O. P. Allen, and H. N. Barnum and their wives. All of these missionaries have been called to their reward save our beloved Brother Allen, who under the loving care of his daughter still waits for the call, at Brousa. The last to leave us was Mary, the eldest daughter of Dr. Goodell, who was married to Rev. H. N. Barnum in 1860, and after 55 years of residence in Harpout entered into rest on May 9, 1915. For length of service and devotion and fruitfulness few lives of missionaries can compare with those of herself and husband.

As at Aintab, so at Harpout the high school for boys, called the normal school, was the germ of the college. In 1877 one of the most intelligent men remarked to one of the missionaries: "The eyes of the whole community are turned towards your schools. The one hopeful sign for the future is the body of young men and boys whom you are training." In one year three Turkish governors visited the normal school in succession, and each one of them said to the pupils: "The government is in need of men like you. Be faithful, and you will find no lack of honorable employment." Missionaries, pastors and people echoed the demand for a college, and the Board gave its approval. Finally, in 1875, at the request of all the missionaries and their native co-workers, Mr. and Mrs. Wheeler left Harpout for America, both to recuperate their strength and to secure funds for the college. In 1878 they returned with a considerable sum for buildings and endowment—the fruit of strenuous and "irresistible" pleading. By 1880 the sum of \$60,000, originally asked for, was practically secured. In 1878 the college received a charter from Massachusetts, and in 1880 the first class was graduated. Euphrates College, unlike any other in Turkey, was for both sexes, though in separate departments, and included a normal school and a theological seminary. With the characteristic zeal and push of its first president, Dr. Wheeler, loyally supported by his missionary and native colleagues, and under the



EUPHRATES COLLEGE, HARPOUT

wise administration of his successors, the college has had a steady and substantial growth, has supplied the native communities with able ministers and teachers, has promoted the independence and self-support of the churches and has advanced all the varied interests of society.

In the massacre of 1895 the Turks attempted to destroy the college, because they regarded it as the means of enlightenment and strength to the Armenians whom they wished to crush. Eight of the 12 mission houses and school buildings were looted and burned. The missionaries, the several hundred Armenian students, and many others fled for refuge to the main college building on the hill. The commander of the Turkish soldiers who had taken part in the massacre, wishing to kill the Armenians without injury to the Americans, sent word that all the Americans must leave the college building, but, through the white-haired Doctor H. N. Barnum, who faced the commander in person, the reply was given that not one American would leave the place, and that the commander himself would be held responsible for all injuries done to person or property. Cannon had been aimed at the building, but not a shot was fired. The total damage done to American property was estimated at \$88,000. The Turks thought that the college had received its death blow, but it did not die; on the contrary, it revived and grew as never before. The year before the massacre the students, male and female, numbered scarcely 550, but within two years the number had increased to 750, and in 1902 the total number in all departments was 1,100. In 1901 an indemnity of about \$100,000 was paid to the United States government, to be distributed to the different stations which had suffered loss, and with the portion of the indemnity which fell to Harpout and with other aid the college was rebuilt. The present number of buildings is seven, three for the males, two for females, and two for the residences of the president and of other American teachers. In 1903 Thomas H. Norton, Esq., United

States Consul at Harpout, expressed himself in the *Missionary Herald* as follows: "It is marvelous how Euphrates College survived the terrible events of 1895, how its scattered classes have been reorganized, how hundreds of orphans have been sheltered and educated, how new and admirably adapted structures have arisen from the ashes of its burned dormitories and class rooms. With a mere handful of American teachers and entirely inadequate financial support, the work has been prosecuted with so much energy and devotion that it is now a most powerful leaven, felt throughout a widespread territory. The standards of thought, of ethical conduct, and of material life have been notably raised, even in isolated sections. On every side we see the effect on the educational movement in this part of Turkey of the one institution introducing and exemplifying American methods of instruction. The schools under the direction of the Turkish authorities and of the various native Christian sects are steadily increasing in number; they imitate our system of teaching, and they recruit their teaching force from among the graduates of Euphrates College."

Owing to physical infirmities Dr. Wheeler withdrew from the college in 1893, and Dr. C. F. Gates, missionary at Mardin, was chosen president. In 1902 Dr. Gates resigned, that he might accept the presidency of Robert College, and in 1903 he was succeeded by Rev. Henry H. Riggs. In 1910 Mr. Riggs resigned and was succeeded by his brother, Rev. Ernest W. Riggs. The two brothers, grandsons of Dr. Elias Riggs, show the excellency of team work at Harpout. Long may the name Riggs continue to be found in the records of the Board! Owing to the recent wars and to the emigration of many Armenians to America the number of students has largely diminished, and in 1914 the total registration was 611; the college department, however, was larger than ever. At the same time the resources of the college have increased, amounting in endowment in 1912 to \$94,000, with a total



EMILY C. WHEELER



CROSBY H. WHEELER

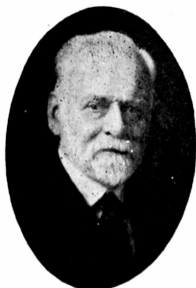


MRS. WHEELER



HARRIET SEYMOUR

CAROLINE E. BUSH



H. S. BARNUM



H. H. ATKINSON, M. D.



H. N. BARNUM

EASTERN TURKEY MISSION, HARPOUT

plant value of more than \$75,000. A considerable sum has come from the gifts of Protestant Armenians, both for scholarships and endowment. Special mention should be made of the bequest of \$15,000 from Mr. Sarkis Telfeyan, of New York. New branches of study have been opened, and the college is in a position to exert an ever-increasing influence.

"Of a total of 317 men and 191 women who up to 1911 received the diploma of Euphrates College, it would be difficult to find any who have failed to carry out, in some degree at least, the ideals and spirit of their Alma Mater."

Whatever may be the issue of the great war, Christians and Mohammedans will still occupy the rich territory of Asia Minor. May the college ever be used by God for the betterment of all the people, both Christians and Moslems!

THE INTERNATIONAL COLLEGE

The reputed birthplace of Homer, the home of Polycarp and scene of his martyrdom, and the chief remaining seat of the apocalyptic churches, Smyrna is one of the most illustrious cities of Asia Minor. Though several times destroyed by wars and earthquakes and depopulated by the plague, its commanding commercial situation has assured its rebuilding and growth. The modern city lies at the end of the Gulf of Smyrna and possesses a magnificent harbor. It is connected with the interior by two railroads, one of which runs north-east, and, passing by the ruins of Ephesus, traverses the fertile country where are grown the famous Smyrna figs, and the other road going northeast, crosses the rich plain of Lydia, and, passing by the cities of Thyatira and Philadelphia and the ruins of Sardis, extends to Afion Kara Hissar, the center of the opium trade. At the latter place the Smyrna road connects with the Bagdad railway, which, under German control, starts from Constantinople, and, passing through the heart of Asia Minor to the valley of the Euphrates, is eventually to

reach Bagdad. A branch of the Smyrna railroad terminates at Banderma, a port on the Sea of Marmora, and so affords a second connection with Constantinople. Thus situated for traffic by land and sea, Smyrna is commercially the most important city of Turkey. In recent years the population is said to have reached the number of 325,000, nearly two-thirds of whom were Greeks. Possessed of such commercial advantages, the Smyrniots have amassed wealth, which appears in their dress, in the elegance of their homes, in splendid churches and in public charities and schools. While deserving praise for their humanitarianism, their moral and religious state has been singularly sad.

Smyrna is one of those great centers of worldliness, fashion, and politics, whose evangelization is the most difficult practical question of this Christian age. In such centers primitive Christianity achieved its grandest triumphs, but modern Christianity has thus far won comparatively small success.

Smyrna was the first place in Asia Minor visited by missionaries of the American Board, and in 1833 Messrs. Temple and Hallock occupied the place as a permanent station. Thenceforward for 20 years the mission press established in Smyrna issued many thousand copies of the Scriptures and religious and educational books, which were distributed throughout the country. The missionaries while chiefly engaged in translation and printing, were also faithful in preaching the Gospel in Greek, Turkish, and Armenian. In 1853 an evangelical church was formed, and in 1859 the first Protestant chapel was erected. In 1881 the chapel was superseded by a beautiful Gothic church. In 1883, under the leadership of Rev. George Constantine a Greek Evangelical Alliance was formed, embracing 20 evangelical Greek churches, and from that time onward the work was carried forward, both among Greeks and Armenians, with more zeal and success. In general, however, the people of Smyrna have cared more for education than for the preaching of the Gospel, and

it was found that the most feasible way to reach and impress the rising generation was by means of Christian schools. In 1878 a girls boarding school and in 1879 a boys high school were opened, and both these schools, under the fostering care of Mr. and Mrs. Marcellus Bowen, met a felt want and won the support of the people. In 1891 Rev. Alexander MacLachlan assumed the care of the high school for boys, and under his skillful management and earnest endeavor the school made rapid progress. The American Board aided the school for a few years to the extent of \$1,000 a year, and in 1892 made a special grant of \$10,000 for the purchase of a commodious building. Aided and encouraged also by an able board of managers, the school within 10 years secured 250 pupils and became substantially self-supporting. In 1903 the school received a charter from Massachusetts under the name of The International College, and within another 10 years the students increased to the number of 350. Owing to the steady growth of the college its accommodations became altogether inadequate and a change of locality was imperative. Finally, in 1911, largely through the generosity of Mrs. John S. Kennedy, of New York, a new and beautiful site for the college was secured outside the city, in a place from ancient times fittingly called Paradise. Here, on an extensive campus, surrounded by a wall, are a house for the president, two houses for professors, a gymnasium, and a stately building called MacLachlan Hall, to be surmounted by a clock tower 70 feet high. A new dormitory, an assembly hall, and a building for the preparatory department are also contemplated. With this new equipment the college will be in a position to meet the great opportunities which open before it. Situated in a broad and wealthy country, accessible by rail and sea, with a large and able corps of instructors, with no institution within several hundred miles to compete with it, the college will draw students from all nationalities, and not only from the province of Smyrna, but also from the Grecian

islands and from Greece itself. Parents in Turkey are seeking, more and more, not only a place for the education of their sons, but also a place morally safe. Such a place is to be found where the Bible is faithfully taught.

What the International College is doing for young men, the Collegiate Institute for Girls, under the wise and zealous care of Miss Emily McCallum, is doing for young women. A normal school for the instruction of Kindergarten teachers, opened in 1885 by Miss Nellie S. Bartlett, has helped introduce the Kindergarten system throughout Turkey. A Reading Room, called the "Rest," for English sailors and others, has been a very useful auxiliary. All these institutions have rendered invaluable aid to the evangelistic work, carried on chiefly by the able pastors of the Greek and Armenian evangelical churches.

SAINT PAUL'S INSTITUTE

It is fitting that an American institution should be established in the city illustrious as the birthplace of the great apostle. It was once "no mean city," though now it has little of grandeur, save in its surroundings. With a population of 18,000, Tarsus is situated on the banks of the Cydnus in the wide and fertile plain of Cilicia, 10 miles from the shore of the Mediterranean, with the Taurus mountains in the background. Renowned in ancient times as a place of education and made a "free city" by the order of Augustus, once again, after centuries of misrule and decay, its life is quickened by the influence of a Christian college. As a source of spiritual light and power, may the college deserve the great name it bears! The establishment of the college in Tarsus was clearly providential. In 1885 Colonel Elliott F. Shepard, a wealthy and benevolent New Yorker, was on his way to Jerusalem. While his steamer was waiting at Mersin, learning that Tarsus was only 18 miles away, and curious to see what sort of a place was the birthplace of Paul,

he came by carriage to the city. A missionary of the American Board on a visit to Tarsus met him, showed him the antiquities of the place and entertained him with an account of its ancient grandeur and of its present spiritual destitution. Interested in the story, Colonel Shepard inquired, "What is needed now to help on the evangelistic work?" The missionary replied, "A Christian school of high grade for young men." Thereupon Colonel Shepard seems to have formed the purpose on the spot to establish a school in Tarsus, and on his return to New York he organized a board of trustees for the school, of which Dr. Howard Crosby was the first president. In 1887 a charter was obtained from the State of New York, and in 1888 Rev. Mr. Jenanian, an able Armenian pastor, educated in the mission schools in Turkey and in America, and Rev. Alexander MacLachlan were engaged to proceed to Tarsus and open the school. They entered on the work with zeal and courage, to the great joy of the local evangelical church then ministered to by Rev. Hagop Yeranian, now known for many years as the efficient and brave pastor of the Protestant church at Afion Kara Hissar. In 1889 the Institute had 14 boarders and two day scholars, "bright and earnest" young men. In 1891 Mr. MacLachlan became a missionary of the Board, and soon after was called to be the principal of the boys high school at Smyrna. In 1893 Rev. Thomas D. Christie, returning to the Central Turkey Mission, was located at Tarsus, and appointed principal of the Institute. Colonel and Mrs. Shepard and a few friends continued their financial support under the new administration, and the school enjoyed steady growth. New land was purchased and new buildings were erected. A course of study covering 10 years, namely five years in the academy and five in the college, was laid out, and, as in the other missionary colleges, five languages were taught. Great attention was given to gymnastics and to vocal and instrumental music, and an orchestra of 24 pieces was formed. It was essentially a home

school. "We live among our boys," said the principal. During the school year 1902-03 there were 204 students, of whom 152 were Armenians, 36 were Greeks, 12 were Arabs, two were Turks, one a Kourdu, and one an Italian. Up to 1903 one-third of the graduates entered the ministry, one-third became teachers, some became physicians, some engaged in business, one became a civil engineer, and one the "business partner" of Menelek, King of Abyssinia. Best of all, the building up of Christian character was the chief aim of the school. In 1913 there were 223 students, who came from 47 towns and villages, and paid for tuition and board \$4,800.

In its origin and maintenance Saint Paul's Institute has been independent of the American Board, though in perfect sympathy with, and indebted to the Board's missionaries for instructors and leaders. Mr. Jenanian organized the school, but since 1893 to the present time its success has been due to Dr. Christie. A Scotchman by descent, a brave captain of artillery in the American Civil war, a born leader, a master of the Turkish language, with a mind to see things, a will to do things, of dauntless courage and unwearying effort, Dr. Christie has been an ideal president. His brave wife, also, has been an ideal helper, often taking the helm in her husband's absence or illness, capable in administration, a wise manager of the finances, able both to instruct and to command. While her husband was away at Adana at the time of the dreadful massacre of 1909, while her daughter's husband, the brave young Rogers, was laid low by Turkish bullets, and while the Turkish mob was looting and burning the Armenian houses in Tarsus and killing the Armenian men, Mrs. Christie and her daughter opened the doors of the college compound and saved the lives of some 5,000 women and children and men, who fled to the college for refuge before the raging mob. At night, lying side by side on the ground, the crowd covered the entire area of the campus, and for two weeks the brave women, mother and daughter, with no time

for their own griefs, protected and comforted and fed the frightened multitude. After the terror had passed Dr. and Mrs. Christie organized methods for the relief of the destitute people and opened an orphanage for the fatherless boys and girls. It is no wonder that the name of Christie is dear to the people of Tarsus, and that multitudes pray that God may long spare Dr. and Mrs. Christie to the college and church and city.

THE HIGH SCHOOL AND COLLEGE AT VAN

The city of Van is 350 miles southeast of Trebizond and 1,000 miles east of Constantinople. It is supposed to have been founded by Queen Semiramis as a summer resort from the heats of Babylon, and on its rocks are found many cuneiform inscriptions. It was once the center of a large Armenian population, ruled for many hundred years by their own kings, until in the 11th century they were overthrown by the Seljukian Turks. The old city lies at the foot of a rocky hill, and is surrounded by a wall which runs along the crest of the hill and encloses a citadel, now in ruins. It is near the eastern end of Lake Van, a body of salt water, 50 miles long, 1,400 square miles in extent, and 5,500 feet above sea level. The lake is surrounded by mountains which tower above it from 10,000 to 14,000 feet. One hundred miles northeast of Van is the snow-capped peak of Ararat. In 1914 the city had about 35,000 inhabitants, and the province a population of 250,000, of whom one-half were Armenians and the remainder Turks and Kourds. The places of business were within the walled city, but most of the people resided in the "Gardens," a stretch of level land covered with trees and vineyards and extending from four to six miles on two sides of the city. It is a beautiful situation where every natural prospect pleases.

Rev. and Mrs. Henry S. Barnum and Rev. George C. Ray-

nolds, M.D., and wife, who had resided for a few years in Harpout, occupied Van as a missionary station in 1872. They found that the Armenians of Van were more intelligent than those of other interior cities of Asia Minor, and were controlled by a strong national spirit, a spirit which was stimulated by the clergy of the numerous churches and of the 28 monasteries established in the province. The teaching of spiritual truth to a people so dominated by national sentiment was no easy matter. To some of the people the utter formality of the church services and the sordidness of the ecclesiastics were apparent, but the apprehension of spiritual truth and the recognition of a true religious life could come only through light breaking from the Word of God. Fortunately the missionaries had in hand the modern Armenian Bible, and several thousand copies, in whole or in parts, were sold, and these Scriptures, expounded by the missionaries, were the source of light and life. In the course of time, according to a declaration of Dr. Raynolds, more than half the Armenian houses in the city were in possession of the New Testament, and hardly a village could be found without a few copies of the precious book. The labors of a Protestant preacher in explaining the Bible to the people were greatly blessed, and the fruit of the Spirit appeared in the desire of persons enlightened to restore money dishonestly obtained and to make amends for other wrong-doing. In 1876 a church of 10 members was formed, and schools for boys and girls were opened. In 1878 religious services were conducted in two chapels, one in the missionary compound in the Gardens and one in the walled town. It is pleasant to record that the evangelical Armenians were not oppressed by their Gregorian countrymen, and so had no occasion to form a separate Protestant community, and that to this day all the Armenians in Van in civil matters hold together. In 1883 Mr. and Mrs. Barnum visited America, and on their return, were designated to Constantinople, where for more than 25 years Dr. Barnum

labored as editor of the missionary paper, the *Avedaper*:

No other feature of the work in Van was so attractive to the people as the schools, and here as elsewhere, though heavily burdened by taxation and distressed by the robberies and cruelties of the Kourds, they were ready to make every possible sacrifice for the education of their children. The boys school steadily grew in popularity and influence, and the girls school, started by Mrs. Raynolds in 1880, and after 1882 carried on by the Misses Johnson and Kimball, in four years increased the number of its pupils from four to 60. In 1890, the writer's son, Rev. Frederick D. Greene, and wife joined the Van station, and labored there four years with zeal and gladness, but in 1894 were obliged to withdraw on account of ill health due to the high altitude. The same year Rev. and Mrs. Herbert M. Allen came to the assistance of Dr. Raynolds. Mr. Allen, born at Harpout, familiar from childhood with the language, and in ardent sympathy with the Armenian people, assumed charge of the boys school and was also very popular as a preacher. During the period of Mr. Allen's labor in Van, both he and Dr. Raynolds were largely occupied in distributing relief to the thousands of sufferers from massacre. Through the generosity of friends in Europe and America they were, at times, furnishing bread and providing work for 10,000 Armenians, and were caring for 500 orphans gathered in schools. Left alone by the withdrawal of Mr. and Mrs. Allen in 1898, Dr. and Mrs. Raynolds were overwhelmed with work. Writing of them in 1900, on the occasion of a visit to Van, Rev. Mr. Coan, of Oroumiah, made the following statement: "It has been a great privilege to see the wonderful work that is being carried on here by those two giants, Dr. Raynolds and his wife. Think of a man as distributing relief all over the plain, keeping up preaching services in two places, and superintending the care of 500 orphans and 400 day pupils, the 500 not only cared for physically but also taught, and so utilized as in part to pay their

own expenses." Fortunately in 1899 Dr. Raynolds was relieved by the coming of Dr. Clarence D. Ussher, who up to 1915 continued his medical and spiritual work with ever-increasing efficiency. Writing some months after his arrival, Dr. Ussher made the following statement respecting Dr. Raynolds: "I doubt if there is another man in Turkey who is more respected and beloved and trusted. The Gregorians speak of him as the second 'Enlightener' and the 'Saviour of the nation.' " (Let me explain that the first "Enlightener" was St. Gregory who brought the Gospel to the Armenians in the fourth century.) In 1901 Dr. Ussher established a hospital with 50 beds, and the receipts for his medical service covered the expense of the hospital. He speaks of the villagers as "begging for teachers and eager for the Gospel," and of the orphan boys as "saved to serve." In order to provide preachers for the villagers a theological class was formed, and within a few years work was opened in 18 villages, with 31 Christian workers. In 1904 by the aid of friends and through the favor of the Turkish governor, a commodious church seating 1,200 was erected, and, to the amazement of the people, a windmill was set up on the grounds of the missionary compound. For years political disturbances, the destitution of the people, and the unwise doings of Armenians, men driven to desperation by injustice and hope deferred, greatly embarrassed the missionaries, but through all sorts of trials and dangers they continued their work. The coming of Rev. and Mrs. Ernest A. Yarrow in 1904 brought great relief to the weary missionaries. Mr. Yarrow was appalled by the poverty and distress of the people, but found the silver lining of the dark clouds in the boys school. In 1907 there were 300 pupils, with nine native teachers, three of whom were from Anatolia College. In 1909 Mr. Yarrow writes: "Our educational work is of the utmost importance, as we must train our own workers." Again he writes: "The schools are full,



H. M. ALLEN



MRS. RAYNOLDS



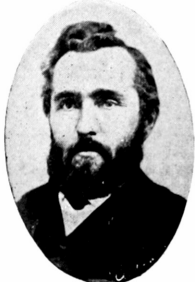
G. C. RAYNOLDS, M. D.



C. D. USHER, M. D.



MRS. USHER



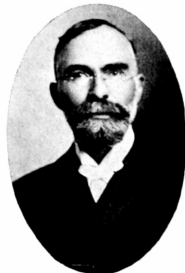
GEORGE C. KNAPP



MARY A. C. ELY



CHARLOTTE E. ELY



GEORGE P. KNAPP

EASTERN TURKEY MISSION, VAN AND BITLIS

and the teaching forces are loyal and enthusiastic. We have had two new recruits from Marsovan, one for the boys school, and one for the girls. Nothing but good comes to us from Marsovan." In 1911 there was special religious interest, both among the people and in the schools, with audiences of more than 1,000.

As early as 1905 the annual meeting of the Eastern Turkey Mission expressed its approval of establishing a college at Van, and at every succeeding annual meeting this approval was reaffirmed. The principal reasons for this step, as presented to the American Board in 1913, were as follows: For several years there had been a rapid development of the educational work, with an increase of pupils in the various missionary schools to the number of 1,200; the nearest existing college (Harpout) was at a distance of two weeks journey over a hard and dangerous road; the natural constituency of the college in eastern Turkey, Persia, and Russia would comprise a population of 2,000,000; Dr. Raynolds with his own funds had already secured a suitable site, and, finally, the only means of combatting the torrent of unbelief and irreligion, which, coming from Europe, threatened to engulf the rising generation of Armenians, was the missionary schools. In view of these facts the Prudential Committee in April, 1913, voted to establish a college at Van. To help secure funds for this object Dr. Raynolds came, the same year, to the United States. Fittingly, his first appeals were made to Armenians, who, from Maine to California, manifested interest in the project, and made gratifying subscriptions. Dr. Raynolds terminates his personal appeal with the following words: "We feel that we are presenting a most attractive opening to any one seeking an investment which shall bring large returns in the building up of Christian character, the elevation of family life and in nation building." It is surely fitting that Dr. Raynolds, the veteran of 45 years

of missionary service, should crown his life's work as the founder and the first president of Van College. May God spare him to see realized his fond expectations.

It is pleasant to add that in this year (1915) the colleagues of Dr. Raynolds in Van—Mr. and Mrs. Yarrow and Mrs. Ussher—with five able and earnest Armenian teachers, formed two college classes of 16 young men and women, six of whom took a full course and 10 a partial course. The attendance in the high schools for boys and girls was 1,066, besides 200 pupils in the schools of the walled city.

It is sad to add to the above hopeful showing that, owing to the war, the station was entirely broken up, and all living members returned to the United States. Nearly all mission buildings were destroyed. It is reported, however, that after the occupation of the city by the Russians, many Armenians returned to their ruined homes.

RESULTS OF THE EDUCATIONAL AGENCY

In 1913 the educational system, established by the American missions in Turkey and in the Balkan peninsula, included 387 common schools, with 19,800 students, these schools being under the management of the native Protestant communities and very largely supported by native Christians; also 50 boarding and high schools, with 4,346 students; also nine colleges with 1,837 students, and four theological schools with 28 students. The boarding and high schools, the colleges and the theological seminaries have always been under direct American management. This gives a total of 26,011 students, of whom 6,211 were in the higher institutions. These figures do not, of course, include the students of Robert College, nor those of the Syrian Protestant College at Beirut, nor those of the United Presbyterian College in Assiout, Egypt, nor the many pupils in other missionary schools in Syria and Egypt. The majority of the students in the common schools have come

from Protestant families, but the large majority in the higher institutions have come from families connected with the Christian and Mohammedan communities. In none of the American schools has there been sectarian teaching, nor any attack on the doctrines or ceremonies of any religious body in Turkey, but in all the schools there has been, through prayer, a daily recognition of dependence on God, daily thanksgiving for blessings received, and daily petition for divine guidance. In all American schools the students have learned the teachings of Christ, and have been taught the value and necessity of a pure moral and spiritual life.

During the past 50 years several thousand choice young men and women have gone forth from the American schools and colleges, the young men to become teachers, doctors, lawyers, bankers, merchants, authors, editors, interpreters, and civil officials, and the young women to become school teachers and wives of educated men. These educated men and women have formed model homes, and have helped to improve the social and moral condition of the people. They aided to establish schools and hospitals and other charitable institutions, and have endeavored in every way to develop the commercial prosperity and the general well-being of the country. They have respected authority, obeyed the laws of the government, and shown themselves good subjects. In short, they have helped to enrich and strengthen their native land, and have proved themselves to be one of the most valuable assets of the Turkish empire. For any state not to recognize the worth of such a body of subjects were indeed a stupendous blunder.

CHAPTER XIII

THEOLOGICAL SCHOOLS

WE learn that Paul and Barnabas in their evangelistic tour through Western Asia Minor appointed elders in every church which they gathered. These elders were evidently the more able and experienced converts—men who were both approved by the brethren and designated by the apostles to watch over, guide and instruct the infant and feeble churches. The early missionaries in Asia Minor and the Balkan peninsula were in somewhat similar circumstances, and soon came to the conclusion that they themselves were not called upon to become pastors over the native churches, but were bound, as soon as possible, to prepare promising young men from among their converts to preach the Gospel and assume the pastoral office. So, the missionaries at Constantinople, within 10 years after their arrival, with the object of giving both intellectual and religious instruction, established a high school, and this school in a few years developed into a theological school, known as Bebek Seminary. An account of this Seminary is given in the sketch of Dr. Cyrus Hamlin.

MARSOVAN SEMINARY

In 1865 the missionaries at Marsovan, by vote of the Western Turkey Mission, opened a theological school. The principal teacher in this school, until his death in 1896, was Rev. John F. Smith. Born in Windsor, Vermont, in 1833, a graduate of the University of Wisconsin and of Lane Seminary, for over 33 years he gave himself, heart and soul, to

the instruction of theological students. A devout Christian, a man of ability and sound convictions, a genial and attractive teacher, faithful in every form of service, Mr. Smith made an abiding impression upon the young men who in the course of a generation enjoyed his instruction.

Associated with Mr. Smith, for longer or shorter periods, were a beloved native teacher, Rev. Avedis Asadourian, Rev. C. C. Tracy who became president of Anatolia College, Rev. I. F. Pettibone, the brother of sweet humor, lovable and beloved, Rev. George F. Herrick, member of the Literary department of the Western Turkey Mission, Dr. Benjamin Schneider, esteemed as an instructor even in his old age, Rev. Edward Riggs, and Rev. George E. White. In 1880 promising young Greeks entered the seminary, and Mr. Riggs, familiar with the Greek language from his youth, became their special instructor. A son of Dr. Elias Riggs, a magnificent specimen of a man, an accurate scholar, a profound thinker, an earnest believer, an exemplar of the Gospel in word and deed, Mr. Riggs was an admirable teacher. Even after 44 years of missionary service, the death of Dr. Edward Riggs in 1913 was untimely, and his loss to the seminary was irreparable. Rev. Garabed Toumayan, who had received theological instruction in Lausanne, Switzerland, and Rev. J. P. Xenides, who had studied in Edinburgh, Scotland, also assisted in the work of the seminary. The students derived great advantage from the facilities for study afforded by the college, and the courses of study were enlarged from time to time. As regards both the faculty and the equipment the seminary is now in excellent form, and hopes soon to have a commodious and much needed building for its special use.

HARPOUT SEMINARY

The missionaries at Harpout were in pressing need of native preachers from the start. The evangelical work de-

veloped so rapidly, and so many were the places which called for preachers, that Mr. Dunmore, the first missionary, during his brief stay of three years was obliged to give a good part of his time to the instruction of young men, that they might in some measure be fitted to preach the Gospel to the rude villagers. When in 1859 the theological seminary was formally organized, the students brought their wives with them, since, according to almost universal custom, the young men were married early. The wives, who needed instruction as much as their husbands, became day pupils in the girls school.

The theological school and the boarding school became the most important departments of the evangelical work, for from these schools were to go forth the educated men and women who were to be the preachers and teachers in some 80 of the 700 villages and towns of the Harpout field. Such an extensive and hopeful evangelistic work offered itself in no other part of the empire. The instruction in the theological school and the college and the supervision of the work of evangelization throughout the whole field were in the hands of six missionaries—Messrs. Allen, Wheeler, and H. N. Barnum and their wives—who for 37 years worked together harmoniously and efficiently without loss by death of one of their number. Is the parallel of such united and long-continued labor to be found elsewhere in the history of missions? Rev. John K. Browne came in 1875, and his wife a year later, and for 37 years Mr. Browne gave himself, heart and soul, to every form of service, especially to the evangelistic work. Often accompanied by Miss Seymour or Miss Bush, or by the two ladies together, Mr. Browne made numberless visits to the outstations of Harpout, and sometimes to more distant places, and became known as the model evangelistic preacher, counselor, and friend. The attendance of a lady missionary on such tours was of great importance,

since the lady alone could reach the women and give them such instruction and cheer as they needed.

Rev. James L. Barton and wife joined the Harpout band in 1885. By reason of the advancing years of the early missionaries Mr. Barton's service, both in the seminary and the general work, was greatly needed and appreciated. According to a letter in the *Missionary Herald* Mr. Barton was astonished at the readiness with which the people gave for religious and educational work—a yearly average of \$5.80 for each church member, the equivalent, according to American remuneration for labor, of about \$60. Speaking of the class graduating from the seminary in 1890, Mr. Barton said: "They are bright men and do solid work." In 1891 Mr. Barton was greatly impressed by the growing influence of the Gospel message on the whole Gregorian community. Compelled to return to America in 1892, in his absence Mr. Barton was chosen to succeed Dr. Wheeler as president of Euphrates College. Unable, however, to return to Harpout on account of the ill health of his wife, at the annual meeting of the Board in 1894 Dr. Barton was chosen to succeed Dr. Clark as corresponding secretary. Under the circumstances he could do no less than accept the call, but we know that the greatest disappointment of his life so far was the necessity of giving up the thought of returning to Turkey.

In 1895 came the great wave of massacre in Eastern Asia Minor, which swept away, wholly or in part, cities, towns, and villages, with an estimated loss of 100,000 Armenians, mostly men and boys, and an incalculable loss of property. The Protestants suffered by the death of pastors and preachers and leading men, and by the burning of chapels and schools. Recovery from the horrors of that period and from the fear which for years pressed upon the people like a nightmare was slow. Indeed it was not until the revolution of the Young Turks in 1908 that the minds of men were reassured.

Harpout was the center of the massacre region. The city itself lost comparatively few Protestants, but in the outlying towns and villages a large part of the work was destroyed. The whole Eastern Turkey Mission suffered also from the emigration of thousands of native Protestants to America. No wonder the Armenians fled to a land of liberty and safety, but the emigration of so many Protestants, including many preachers and teachers, gave an additional setback to the work.

One consequence was that for more than 10 years the theological school at Harpout was suspended. There were still many young men who desired to enter the ministry, but there was a lack of men to instruct them. On account of death and removal there were, in 1902, 10 less missionaries, men and women, than there were 10 years before. Dr. and Mrs. Barnum and Miss Seymour had their hands full with the care of orphans, of whom in 1900 there were more than 2,000. To secure special funds for the support of these orphans was itself a great work, and in this work Miss Emily C. Wheeler, after her return to America, was an invaluable helper. For years Mr. Browne and Miss Bush spent most of their time in visiting the enfeebled and discouraged churches. In 1902 one-half of the 26 churches of the Harpout field were without pastors. On account of the loss of pastors, preachers and leading men, and, in many places, of chapels and houses and furniture, and on account of a paralyzing fear, the people were without heart or energy, and they required all the encouragement the missionaries could give. It is amazing, however, that while poverty and fear still gripped the people in the Harpout station, in 1900 their united gifts for religion and education amounted to nearly three times the sum given for the general work by the Board. In 1901 the gifts of the people showed a further increase, and amounted to \$10,126. The same year there were in all the schools in the station 4,126 pupils. Whatever else they lacked, the people made incredible sacrifices to rebuild their chapels and



THE ARMENIAN EVANGELICAL ALLIANCE OF AMERICA, BOSTON, 1910

Bread cast by American churches upon the waters of Turkey is now being gathered on our own shores through these Armenian pastors, who are helping to solve our immigrant problem.

educate their children. In 1903, with the help of Mr. Browne and of Rev. E. F. Carey, who joined the station in 1901, special instruction was given to a training class of 10 young men already engaged in Christian work in the villages. In 1905 the regular work of the theological school was resumed with a class of 11, but after the graduation of these men, for lack of an adequate teaching force, no other class was received until 1913.

MARASH SEMINARY

In the Central Turkey Mission the preparation of young men for the ministry began in Aintab in September, 1854, when Rev. Benjamin Schneider and his associates formed a class of young men for theological instruction. For some years the members of the training class were given their board by generous Protestant families in Aintab. Until the founding of the Central Turkey College in 1876 the students joined preparatory studies with theological training. In the course of 10 years the school fitted 20 men for the ministry and a larger number to be teachers. In 1864 the Central Turkey Mission decided that the theological school should be removed to Marash, and placed under the charge of Rev. A. T. Pratt and Rev. Zenas Goss. The reason of the change was the great hopefulness of evangelistic labor in and around Marash. This city, 54 miles north of Aintab, is situated on the edge of an extensive plain, at the foot of the Taurus mountains, with a population of about 40,000, of whom 15,000 were Armenians. There were also 20,000 Armenians in villages and towns within a distance of 40 miles. Some of these Armenians were mountaineers, like the inhabitants of Zeitoun, brave but very ignorant, and fanatically attached to their church. Eleven times Protestant colporters were driven away from Marash. In 1852 Dr. Schneider, on his first visit, was entertained by an Armenian who had received some enlightenment, but whose wife on seeing the missionary angrily

exclaimed, "Why have you brought here that Shaytan" (Satan)? But for the protection of the Turkish governor, Dr. Schneider also would have been driven away. In spite of violent opposition, however, God's love prevailed, and within a few years there was a wonderful change. So eager were the people to learn the truth that at one time an Armenian declared that an extra 500 pounds of candles would be used that winter in Marash in reading the Bible. In 1854 an evangelical church of 16 members was formed. In 1862 the Protestants had increased to 1,101 persons, the average attendance at the Sabbath morning service was 700, in the Sunday school were 765 pupils, more than two-thirds of whom were adults, and in the seven day schools there were 350 children. So poor were the people that the value of the entire property of the Protestant community was estimated to be not more than \$2,500. Yet these poor people in one year paid taxes amounting to \$800, and gave \$500 for religious and educational purposes.

The sudden and untimely death of Mr. Goss, who in a few years had endeared himself to all, prevented the opening of the seminary in 1865. Indeed, the working force was so greatly reduced by reason of the death of several missionaries and the return of others to America that only five male missionaries remained to man six stations. In 1866, however, the seminary was opened, under the charge of Dr. Pratt and Mr. Montgomery, with eight students, who increased the following year to 31. Of these men eight were married, and their wives became pupils in the boarding school. Of the theological students Dr. Pratt wrote: "It would be hard to find a finer lot of young men for ability and Christian character."

In 1884 the teachers were Rev. T. D. Christie, Rev. Henry Marden, Rev. L. O. Lee, and Rev. Simon Terzian, and instruction was given in Hebrew, Greek, Exegesis of the New Testament, Systematic and Pastoral Theology, Church History, Homiletics, Elocution, and Vocal Music. To help meet the

financial wants of the seminary and to express their appreciation, the Protestant community of Marash gave to the board of managers, one-half of whom were chosen from the native brethren, the sum of 400 Turkish pounds (\$1,760). Dr. L. O. Lee was connected with the seminary for 28 years. For most of this period he was the instructor in theology, giving his lectures in English. A devout believer, an able scholar, an enthusiast in his work, Dr. Lee set men to thinking and to assure themselves as to what they believed and why. His memory will ever be cherished with love and esteem both by his students and by all native friends. Even a brief sketch of the seminary would be deficient without mention of Rev. Simon Terzian. Other instructors came and went, but for most of the long period since the seminary was opened (1866) until now (1915), Mr. Terzian has been the one permanent fixture. A modest and capable man, a diligent student and expert teacher, loved and esteemed by his associate professors, by the students and by the people, even in old age Mr. Terzian has been doing excellent and highly appreciated work.

In the massacre of 1895 the seminary building, with a valuable library was plundered and burned by Turkish soldiers. One student lost his life and another was severely wounded. The property loss was over \$12,000. Part of this loss was recovered from the Turkish government, and a new and better seminary building was erected. Moreover, under the efficient management of Dr. Lee, the library was more than restored, and is now housed in a separate building of its own. A part of the indemnity also, namely \$1,500, was permanently set aside, and the interest is devoted to the improvement of the library.

One week after the massacre instruction of the students was resumed in the houses of the missionaries. In the massacre of 1909, in Adana and throughout a large section of the Central Turkey field about 20,000 Armenians were killed. Among the dead were 20 pastors and preachers, or about

one-half of the ordained preachers in the Central Turkey Mission. Fourteen of these men had studied in the theological seminary. One of the martyrs was the beloved pastor of one of the Marash churches, and another was Professor Sarkis Levonian, who had studied in the Yale Scientific School and in the University of Basel, Switzerland, and for 31 years was a teacher in the Central Turkey College. Among the dead there were also 350 men from Marash, who had found employment in the fields of the rich plain of Cilicia. Throughout the province the Armenian villages and towns were looted and burned, involving the destruction of many Protestant chapels and schools, and the reducing of the people to beggary. It is most remarkable how faith in God saved the people from utter despair and stimulated them to make a new effort to live.

Crippled from the beginning by lack of men and means, and by many changes occurring from time to time both in the faculty and in the curriculum of study, the theological seminary has continued its work with success, and has prepared for the ministry more men than any other seminary in Turkey. At the present time (1915) the faculty consists of two American and two Armenian professors, and enjoys the respect and confidence of the churches. Since 1885 the seminary has received as regular students only college graduates. It has been preëminently a Biblical institution, first drilling the students in the original languages of the Scriptures and then taking them through a thorough course in Biblical exegesis, Biblical history, and Biblical theology. It has provided for the churches of the Central Turkey Mission a body of able, well-instructed and efficient ministers, who, under God, have reaped a success hardly equalled in the other missions of Turkey. In spite of losses by massacre and emigration, in 1913 the Central Turkey Mission reported 44 preachers, 37 churches, with 6,664 members and 22,701 adherents, 77 Sunday schools with 13,851 pupils, and 291 school teachers, with

8,273 students, and gifts of the people for religious, educational and benevolent objects amounting to \$50,336. Such was the fruit in 60 years of able native workers, aided by a few missionaries.

In 1890 the author attended for 10 days the annual meeting of the Cilicia Evangelical Union. There were present 50 pastors and delegates, representing 35 churches, several professors of the Central Turkey College and five missionaries. Several carefully prepared papers were read, and there were able and animated discussions on doctrine, polity, and practical questions. The author was greatly impressed and gratified with the broad and sane views expressed, the style of address and argument, and the just and wise conclusions of the speakers, and felt that the cause of Christ in Turkey would not lack witnesses, faithful even unto death.

It is a happy circumstance that among the students of the seminary there have been not a few Gregorians who have taken the regular course of study, some of whom have entered the priesthood. It is proof of the wonderful change in public sentiment, that men educated in a Protestant seminary have found a welcome in the old churches. These men have learned the Bible well, and have been, we trust, God's agents in helping to introduce the Gospel leaven into the Oriental lump.

As the language of the Mardin field is Arabic, the missionaries of that station have not been able to avail themselves of Marash seminary, and have established their own training school for theological students. On account of the extreme poverty of the people and the large Moslem element, the work in the Mardin field has been immensely difficult, but in the character of its missionaries and in its native laborers the station has been greatly blessed.

The project of one theological seminary for all the missions in Turkey, with such a faculty of men, missionary and native, as would command universal respect—such a project has

been discussed for many years both in the missionary stations and in special conferences. Indeed, a carefully elaborated plan has been prepared once or twice. It has been felt by all Christian workers in Turkey that the faculties of existing seminaries were too small, their libraries too meager, and their general equipment inadequate. At the same time, existing seminaries, by the fruit of their work, have proved their right to live. Not only Bebek Seminary (1840-1860) but also those established in the interior have furnished able and well instructed preachers, and some of the best men have had the opportunity to supplement their early instruction by a longer or shorter period in the seminaries of Europe and America. The great need of Turkey is, not merely a few highly educated preachers for city churches, but a large number of ministers, fairly educated and ready to preach the Gospel in the towns and villages on small salaries. In all discussions hitherto, the great difficulty has been to find the large sum of money necessary to found and maintain a central seminary in Constantinople, or elsewhere. Clearly, the American Board could not be expected to furnish such a sum. The general consensus of opinion would seem to be that at present the best possible solution is to strengthen the existing seminaries, consolidating the four into two, if possible.

CHAPTER XIV

THE BALKAN MISSION

THE Mission of the American Board to European Turkey, established in 1858, has engaged the services of many able and devoted men and women.

Dr. Elias Riggs, aided by Dr. Albert L. Long, of the American Methodist Mission, and by Messrs. Slovaikoff and Setchanoff, two able Bulgarian scholars, gave to the people the modern Bulgarian Bible. Dr. Riggs devoted also the last 20 years of his life entirely to literary work for the Bulgarians.

Dr. Theodore L. Byington, who, after making a tour through Bulgaria in 1859 in company with Dr. Riggs, was stationed at Eski Zaghra, now Stara Zagora, for seven years, and, as editor of the *Zornitza*, at Constantinople for 11 years, was a man of unusual ability and greatly beloved. By his preaching and his pen he made a profound impression on the Bulgarian people.

With these men were associated the indefatigable and self-sacrificing worker, preacher of righteousness and temperance, Dr. J. F. Clarke, now in his 84th year; the lamented Merriam, a man of great promise, killed by robbers in 1862; Rev. C. F. Morse, an adept in the Bulgarian language; Dr. Henry C. Haskell, eminently fitted by character and training to preach the gospel and prepare young men for the ministry; Dr. George D. Marsh, a zealous and self-sacrificing worker for 40 years, and others, many of whom are still in active service.

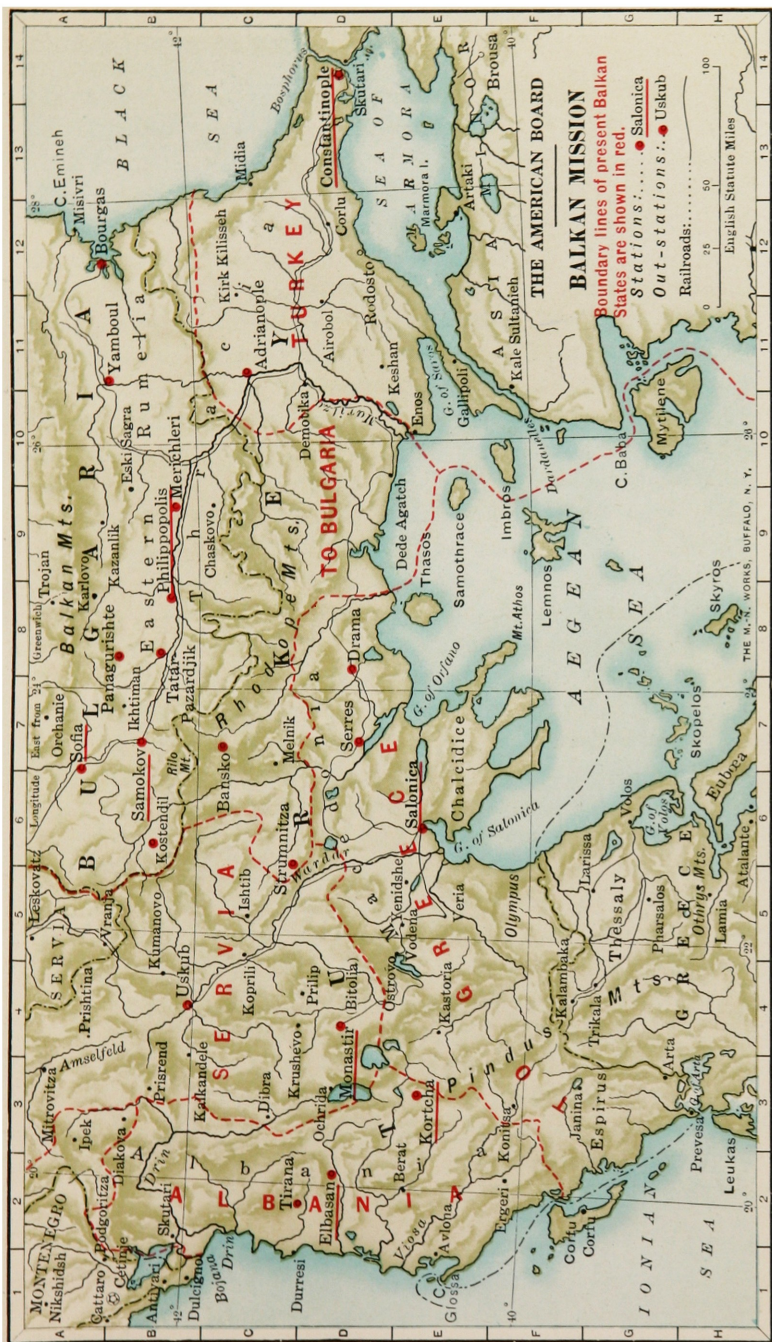
These men saw Bulgaria changed from a backward, lifeless, and poverty-stricken province of Turkey, into a well-gov-

erned, enterprising, and hopeful kingdom; witness the change of Sofia from a dirty, straggling village into the present beautiful capital with 105,000 inhabitants as a symbol of the general transformation. They saw roads built, agriculture encouraged, a good system of education established, and liberty assured. They saw the beginning of a moral and spiritual reformation and a new intellectual life. In 1913 the Balkan Mission included 38 missionaries, 95 native laborers, including 31 pastors and preachers and 44 teachers, 26 evangelical churches with 1,457 members and 4,340 adherents, one collegiate and theological school with 93 students, four boarding and high schools with 256 students, and 18 other schools with 430 students. These figures represent the evangelical body, but do not indicate the changed sentiment of many of the Balkan people in regard to toleration and education and many moral and religious subjects.

In bringing about this changed sentiment the first agent was the Bulgarian Bible in the vernacular, which found an extensive sale among the people. The second agency, here as elsewhere, was the Christian school. Comparatively few Bulgarians have come to the Protestant chapels to hear the preaching of the gospel, but many have been glad to send their sons and daughters to the missionary schools. Here the rising generation has received such Biblical and religious instruction as they could get nowhere else.

THE COLLEGIATE AND THEOLOGICAL INSTITUTE

In the educational work the chief agency has been the Collegiate and Theological Institute, located at Samokov. This city, of 10,000 inhabitants, is situated on a plain 3,600 feet above sea level, surrounded by hills and mountains, 35 miles south of Sofia, the capital, and 20 miles from the line of railway running from Constantinople to Vienna. The air, always fresh and pure, is delightfully cool even in summer,



and abundant water flows down from the mountains. The first high school for boys, established at Philippopolis from 1861 to 1869, was removed to Samokov in 1872, and up to the present time this city has been the chief educational and literary center of the Balkan Mission. Rev. J. F. Clarke was principal of the school until 1878; Rev. J. H. House until 1890; Rev. H. C. Haskell until 1898; Rev. Robert Thomson until 1904, and Rev. L. F. Ostrander until now (1915). Owing to the lack of text-books in the Bulgarian language the first teachers of the high school prepared books on arithmetic, algebra, geometry, anatomy, physiology, astronomy, and moral philosophy, and a Bulgarian publisher printed the same. Almost all of these books were introduced into the national Bulgarian schools. Other school books were afterwards published. In 1880 the name of the school was changed to the "Collegiate and Theological Institute," and shortly afterwards the curriculum was enlarged to include a scientific course of five years and one additional year for those who wished to enter the ministry. The Institute has applied for no American charter as a college, but for the past 37 years has prospered under the protection of free Bulgaria. It has also received no large bequests, but with scant help from the American Board and with funds received from the students it has accomplished a large work. In 1885 an industrial and printing department was opened, and since 1898 the entire publication work of the European Turkey Mission has been done by the students, under the careful direction of Rev. Robert Thomson. Up to 1915 about 1,000 young men had received their education in whole or in part in this school. Under the able management of Mr. Ostrander, assisted by Rev. R. Thomson, Rev. J. W. Baird, and Rev. R. H. Markham, and by 10 Bulgarian teachers, the school has had a steady growth, and has been distinguished both for intellectual work and for moral and religious culture. In a letter dated January, 1863, Mr. Clarke, the first princi-

pal, wrote as follows: "The first purpose of the school is to lead the students to Christ and insure their growth in grace. The second purpose is to make them independent, thoughtful, self-reliant men. They must learn to think for themselves." The purpose thus announced has ever been adhered to, and the blessing of God has rested on the school. The Bulgarian government has developed a complete educational system, but the training has been on secular and intellectual lines, and has had little or no relation to the moral and religious life of the students. Hence, in the national schools, among both teachers and students, unbelief has become wide-spread, morality has suffered, and the Bulgarian church has had little spiritual influence. In fact, learning, divorced from morality and religion, threatens to be the bane of Bulgaria. It has well been said that the only two institutions of a high grade open to Bulgarian young men, which combine intellectual training and moral and religious culture, are Robert College, of Constantinople, and the American Institute at Samokov. Bulgarian schools have developed patriotism, and have taught the people the slogan "Learning and Nationalism," but learning without the knowledge and love of God will never assure a nation's life. God grant that the Bulgarian people may learn this truth ere it be too late!

The theological department of the Institute, under the instruction of Dr. House, Dr. Haskell, Rev. R. Thomson, and others, has introduced into the ministry between 30 and 40 capable and devoted men, and has instructed many others, who as teachers and professional or business men have exerted a wide influence in the community. Such pastors as Messrs. Boyadjieff, Tsanoff, Popoff, Setchanoff, Furnajieff, and Tsakoff, have been among the chief agents in making known the Gospel of salvation to the Bulgarian people. Well trained pastors and preachers, familiar with the Bible, showing in their lives and conversation the power of the Gospel,

speaking in their mother tongue and one with the people in all their highest aspirations—such men are God's agents to reform and save the people. Mr. Setchanoff, speaking at the Jubilee anniversary of the Institute fittingly said: "Let us then be grateful to those whom God inspired and sent among us to open this school and to support it materially and morally during all this time, so that it might render such a great service to our nation. It is indeed true that we have schools; our country is covered with primary, secondary, and advanced institutions, but there is only one Christian, evangelical, educational school for young men, and that is the American Collegiate and Theological Institute at Samokov."

THE GIRLS BOARDING SCHOOL

This school, the first of its kind in Bulgaria, was opened in Eski Zagra, in 1863, and for six years was under the care of Miss Mary E. Reynolds. Born in Springfield, Massachusetts, she early devoted herself to Christ and was filled with the missionary spirit. In 1869 Miss Reynolds, on account of ill-health, was constrained to return to America, and Miss Roseltha A. Norcross, of Templeton, Massachusetts, assumed the care of the school. Both these ladies, after a short but highly successful service, died the same year (1871).

The first spiritual awakening among Bulgarians, through the instrumentality of American missionaries, occurred in the girls school while Miss Reynolds was principal. Before she had been on missionary ground for two years the Holy Spirit was manifestly at work in the school. Quite a number of girls in their personal experience found Christ precious as a Saviour and with all the heart consecrated themselves to him; in after years likewise both as teachers and wives they were his zealous and faithful witnesses. Miss Norcross also, in the brief period of four years, greatly endeared her-

self to all pupils and friends. In life she served the Master with remarkable efficiency and success, and in her last hours bore striking testimony to his love and saving grace.

In 1871 the Girls Boarding School was removed to Samokov, and from that time until the present has grown both in numbers and usefulness and spiritual power. In 1913 the pupils numbered 104. The school was under the care of Miss Esther T. Maltbie for 38 years, and no boarding school has enjoyed the services of a more zealous, devoted and self-denying principal. Well could she say, "I count myself happy that I have had some part in the work of the Master Architect of character." Her sweet spirit and intellectual and religious character made a profound impression on a large number of young women, who acquired in the school both the best qualities of a good housewife and the intellectual and religious culture necessary to make them fit helpmeets for pastors, teachers, and other educated men. Seventy of the graduates have been teachers in Protestant and government schools. More than 20 have taught in the Samokov school, nearly 50 have been Bible women, and 23 have taken post-graduate studies in European or American universities. Besides the graduates more than 1,000 others have been members of the school for a partial course. In 1913 the whole number of teachers was 19, of whom 15 were Bulgarians and four Americans. Among the latter were two daughters of missionaries, Miss Mary M. Haskell and Miss Agnes M. Baird, who for years rendered most excellent service. Since 1908 Miss Inez L. Abbott has filled the place of principal, to the great satisfaction of all.

Last but not least in the educational system, 15 years ago a Kindergarten school, first started at Samokov, was opened in Sofia under the care of Miss Elizabeth C. Clarke, which has given great satisfaction, and has won the confidence and support both of the people and of the beloved Queen Eleonora.

The Balkan Mission, as it is now called, embraces not only

the stations of Samokov, Sofia, and Philippopolis in Bulgaria, but also Salonica and Monastir. Salonica has one unique institution, called

THE THESSALONICA AGRICULTURAL AND INDUSTRIAL INSTITUTE

The Institute is under the presidency of Dr. J. H. House, a missionary of the American Board since 1872. The purpose of those who founded the school, Dr. House and Dr. Edward B. Haskell, is thus stated in an official report: "The object of the institution is to give to Macedonian boys an ideal education, which shall include industrial along with spiritual and mental training, the chief aim being character building. The school is inter-denominational, and is supported by the voluntary contributions of people of various nationalities, who are interested in the uplifting of the inhabitants of this historic and interesting province." The Institute was incorporated in 1904 under the laws of the State of New York. It is independent of the Mission, and has a Board of Trustees in America, by whose assistance, on a beautiful site overlooking the Ægean Sea, three miles from Salonica, 76 acres of land have been purchased and necessary buildings have been erected. The Institute has received favorable notice, first from the Turkish and now from the Greek government, and has been visited not only by Greek and Bulgarian gentlemen, but also by distinguished foreigners, among whom were Honorable Oscar S. Straus, the ambassador of the United States at the Sublime Porte, and Mr. Charles R. Crane, of Chicago. During the Balkan war of 1912 the grounds and property of the Institute were respected by all parties. Under excellent moral and religious influences the Institute gives instruction in such studies as are usually taught in a high school, and at the same time trains the students in various forms of industry, especially in scientific farming. The purpose is to make the Institute self-supporting as soon as pos-

sible. In the period from January 1, 1910, to June 30, 1911, the receipts from farm products and from carpentry, tailoring, shoe making and silk culture amounted to \$2,442.68, and in the same period the contributions from friends, foreign and native, amounted to \$13,672. During this period the whole number of students was 57. In short, the Institute promises to secure both the intellectual and industrial training of young men, to show them that manual labor is honorable, and that the betterment of the whole people requires improvement according to scientific methods both in agriculture and in industrial pursuits. The Institute has been highly favored by some of its friends, especially by Dr. L. T. Chamberlain, long President of the Board of Trustees, who, besides previous gifts, in 1913 left to the school a generous bequest. May God grant his guidance and blessing to this new undertaking.

The Treasurer of the Board of Trustees is Mr. W. B. Isham, 27 Williams Street, New York.

THE GIRLS BOARDING SCHOOL AT MONASTIR

Some 100 miles northwest of Salonica is the beautiful city of Monastir, 2,000 feet above sea level, on a plain surrounded by mountains, with a mixed population of over 50,000. This city became a station of the European Turkey Mission in 1873, and here and in various places in the province the evangelistic work has been carried forward by Messrs. Jenney, Baird, Bond, and Clarke with zeal and success. The Girls Boarding School was opened in 1878 under the care of Mrs. Jenney. From 1884 until the present time the school has been under the wise and efficient administration of the Misses Cole, Matthews and Davis, aided by devoted native teachers, one of whom, Miss Rada Pavleva, has served the school with indefatigable zeal for more than 25 years. After the capture of the city by the Servians in 1912 the use of the Bul-



JAMES F. CLARK



J. HENRY HOUSE



HENRY C. HASKELL



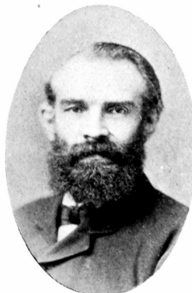
W. W. PEET



ELLEN M. STONE



E. T. MALTBIE



GEORGE D. MARSH

BALKAN MISSION

garian language in the school was forbidden, though in the church services it was permitted, but the school language was and is English. A Servian lady, supported by the government, gave instruction in the Servian language. In 1913 there was a faculty of 10, including two missionary teachers, and there were 115 pupils. A boys' department was opened in 1912, which two years later had 69 pupils. Forty-four of the graduates have taught in the mission schools.

CHAPTER XV

THE SATISFACTIONS OF THE MISSIONARY CAREER

IN the first year of my missionary life I began to preach in the Armenian, and in the third year in the Turkish, language, and during all my life in Turkey I was a preaching missionary, in close touch with the people. Thus, from a long and varied experience I wish to testify in regard to the rich and abiding satisfactions of the missionary career. Right glad should I be to have again the same opportunities of service, and live life over again, with certain improvements.

What then are the satisfactions of the missionary career?

First of all, it is a satisfaction that missionaries are, generally, long-lived.

They go to foreign lands, not to die early, but to live long, and to labor with ever-increasing usefulness. Of the 24 missionaries who went to Turkey between 1830 and 1840, including 11 wives and two unmarried ladies, 11 men and women died after a comparatively brief service, but the average age of the remaining 13 was 76 years. Dr. Elias Riggs beat all records, dying over 90 years of age, after 69 years of service. In the Board Almanac of 1911 there are given the names of 185 missionaries, married and unmarried, connected with the four Turkey missions. The average length of service of 56 of these missionaries, up to 1911, was a little over 36 years; 24 of these 56 missionaries served 40 years, and five of them served over 50 years. In the other missions of the Board the record of longevity has been good. Of the names now on the list (1915) the missionary who has served longest

is Rev. James F. Clarke, D.D., of the Balkan mission, who has given 56 years. In India there are two who have served the Board over 40 years, and in China five. In the Japan mission 20 have served, each, nearly 30 years, and several of these 20 have served nearly 40 years. These facts show that, while in missionary lands there are great differences of climate, nowhere is the climate specially injurious to health. Starting with a good stomach (which is the first qualification of a good missionary), with a mind that is free from worry and lends itself to sleep, and with a clean conscience, only good common sense is necessary to prolong life. There are mysterious providences which none can foresee or fathom, but, ordinarily, life is prolonged when one adjusts himself to the climate and labors to such an extent and in such ways as health will allow. Missionaries have no right to die early. They owe it to the Christian people who send them out, and to the Master who has called them to the service, so to order their diet and work and recreation as to live long. Think of a man or woman, crossing the ocean, spending two or three years to acquire a new language, and then, with little or nothing accomplished, dying! It does not pay! It is not the Master's will. Many missionaries die, or are incapacitated, not because God decrees it, but because they are not wise and discreet in the care of their health.

Again, it is a satisfaction that the Board allows its missionaries a generous support.

In places where good houses cannot be obtained, the Board builds a comfortable house for each missionary family, and charges but a moderate rent. It gives a salary which enables the missionary to make all necessary provision for the health and comfort of himself and family. It makes such allowances for children as will enable parents to give them a liberal education. These allowances, of course, need to be supplemented by aid from parents and by the efforts of the children themselves. It is needless to say that the Board does

not provide for extravagance or luxury, but in the matter of outfit, salary, allowance for children and for furloughs the Board does mean to save its missionaries from anxiety and worry. Every family's domestic economy is peculiar to itself, but from long experience I can say that with ordinary care every missionary family ought to make both ends meet without difficulty; otherwise there must be a screw loose somewhere. Now, think what it means to be free from worry in regard to a decent support through life! Is not this a great compensation, for which praise is due to God? Such has always been my feeling, especially when I have heard how many pastors in America have, in the matter of support, a hard time. In dealing generously with her missionaries the Board is eminently wise. The trials of missionaries are quite sufficient without worrying in regard to the means of support or the dead line of fifty! Let me add that even with its aged missionaries, no longer fit for foreign service, the Board deals generously.

Again, it is a satisfaction that in the officers of the Board and in its Prudential Committee the missionaries have men with whom they are glad to maintain official relations.

It has been a joy all my life that I have had to do with such wise, considerate and generous foreign secretaries as Anderson, Clark, Smith, and Barton, and with a Prudential Committee, often changed, but always composed of level-headed, broad-minded, Christ-loving men. Judging from the past, I assure our young missionaries that they will always receive the most considerate and generous treatment from the officers of the Board. Though they have but a limited personal acquaintance with the officers, and though they will be separated from them by thousands of miles, the officers of the Board will never fail to support the work to the utmost extent of their ability. They represent the American churches, and will do all they can to make known to the churches the work and its needs. Every year they make ap-

propriations in advance of receipts, but thus far their trust in God and in the churches has never been disappointed. With both missionaries and officers it is a work of faith, but the bank of God never fails.

To young missionaries I presume to say: Keep well within the rules and regulations of the Board—rules and regulations which are the fruit of long experience—and you will find no occasion to complain. In their dealings both with individual missionaries and with the body of men and women who constitute a mission, the officers of the Board are not dictatorial, harsh or inquisitive, but, on the contrary, are truly sympathetic and friendly. They give to the missionaries full and hearty confidence, and, in return, they rightfully expect that the missionaries will give to the work conscientious and whole-hearted devotion, will not fritter away their time with undue attention to domestic and private affairs, and will keep themselves from every form of secular business and worldly entanglement. Where men are their own masters and sometimes are not under such pressure as the busy pastors at home, it is easy to waste precious time and come to the close of the day with little or nothing to show. Every missionary is under a solemn obligation so to use his time, so to learn the language of the people to whom he is sent, and so to order his life, as to keep a good conscience and win the commendation of missionary associates and the native people. On his thus doing hangs his influence and usefulness. The people know well what the business of a missionary is, and no missionary can win respect and confidence unless faithful to duty. In short, the generous treatment of the Board and of the churches, the confidence reposed in the missionaries, the love bestowed on them, and the prayers offered for them—all these considerations call for hearty and conscientious devotion to the work.

Let me add that it is not wise to lend money to native friends. To establish between them and yourself the relation

of debtor and creditor robs you of your freedom of approach and counsel, and to dun your native brother for debt is not agreeable. In case of need, give outright, after examination, whatever your means allow, and thus maintain a friendly relation with all men.

Again, it is a satisfaction that the Board makes each mission a self-governing body.

This is both democratic justice and wise policy. In its annual meeting the mission locates new missionaries (often in accordance with an understanding previously had with the officers of the Board), composes differences between missionary brethren, considers with care every question, whether evangelistic, literary, educational or medical, and prepares estimates of moneys needed for existing work and for new work. Its requests touching all expenditure, touching special grants for old missionaries and touching the needs of new missionaries, receive careful consideration from the officers of the Board, and, in general, deference is paid to the views and requests of the mission. In annual meeting the missionaries become acquainted with one another, in the interchange of hospitality and in social and devotional meetings their spirits are refreshed, and by means of what is called the mission church, opportunity is afforded for receiving into church-membership the children of missionaries.

Again, it is a satisfaction that missionaries have an unusual and happy fellowship with their own children.

The missionary home is the playground, the day school, the Sunday school and the church of the children. There, in the early years of life, the mother and the father are both the companions and the teachers of their children. There the children are protected from many vicious habits, learn a decent use of the English language, and are saved from the slang, the profanity, the vulgarities, and the harmful sights and shows to which children in America are often exposed. In the missionary home the children are early taught to dis-

tinguish between right and wrong, are taught to make moral distinctions for themselves, and learn both to love God their Father and Jesus their Saviour and to pray. Thus a moral character, based on the fear of God and the love of man, is developed. Thus the way is prepared for the inevitable separation, when the children, from 12 to 14 years of age, are sent to America for education. This is *the* great trial of the missionary family, but there is consolation in the fact that the foundation of moral and religious character has been laid, and that the children of believing parents are heirs to the special grace of a covenant-keeping God. The children of missionaries are not born saints or angels, but observation shows that generally they grow up to be an honor to their parents and a blessing to the world. Not a few of the best missionaries in Turkey are the children and the grandchildren of missionary parents.

Again, it is a satisfaction that the missionary is devoted to the service of his fellow-men.

If there is a really unselfish life in this world, it is that of the true missionary. He seeks for himself neither the wealth, the honors, or the pleasures of the world. His object is to promote the highest good of his fellow-men. He believes that there is no human being so low that he cannot be enlightened, elevated, and saved by the knowledge of the love of God, by the grace of our Lord Jesus Christ and by the working of the Holy Spirit. He loves every creature made in the image of God, and seeks both the present well-being and the eternal salvation of every man. No heart can long withstand true kindness and unselfish devotion. The missionary wins confidence and gains a hearing, first of all, by his own kind deeds and pure life; then he enlightens the mind, persuades the heart and leads the way to the Lamb of God. Conversion promotes the present well-being of the converted man, purifies and elevates his home and makes him a blessing to the community. Conversion prepares honest

and trustworthy men for the civil service, and thus ensures the welfare of the state. In short, the Gospel of Christ is the panacea of all human ills. It is the end that tells, and what other possible use of life can yield the satisfaction which comes from a life spent in promoting the highest interests of human society and the eternal welfare of one's fellows?

Finally, it is a satisfaction, beyond all words to express, to be engaged in the very work which occupies the heart of God.

The missionary is honored to be God's co-worker. He is called and commissioned by God to do his work on earth. The salvation of lost men is absolutely God's work. The thought of salvation, the means of salvation, the work of salvation—all are his. Angels might well have been summoned to help save a lost race, but men—men converted by God's grace—are God's chosen instruments to win, enlighten, persuade, and lead to Christ their fellow-sinners. This earthly service is the Christian's school of faith and love and devotion. The motive is the constraining love of Christ; it is a burning desire to extend the helping hand to those who are suffering from ignorance, superstition, passion, vice, and the whole list of woes which follow in the train of sin. In such a work the Christian is one with the great, the ineffable Being who so loved the world that he gave his only begotten Son for its salvation. In such a work the Christian is one with him, "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Is there any service like this? Is there any fellowship like this? Is there any joy like the joy of saving a fellow-man, and making him who was radically wrong and wretched, radically right and happy? Truly this is a divine service, an angelic service; it is heaven on earth; it yields a satisfaction, a joy such as fills the soul of the blessed Saviour himself. Herein is the growth of our spiritual life, the development of every Christian virtue. In

such a service one must, like Christ, be very much in communion with God. Think of Christ's intercessory prayer in the very shadow of Gethsemane. Think of Livingston dying on his knees in prayer for the dark-skinned Africans about him. This is the way to follow Christ to the end of life and to follow Christ to glory. "Then shall the righteous shine forth as the sun in the kingdom of their Father."

CHAPTER XVI

THE MISSIONARY MOTIVE AND MISSIONARY METHODS

THE inquiry is not, What are *some* of the motives which have led Christian men and women to enter on the missionary work?

The inquiry is, What is *the* motive, the one great, compelling motive for missionary service?

This motive is found in the words of Jesus (Luke 19:10): "For the Son of man is come to seek and to save that which was lost."

Man was God's child, stamped with his Heavenly Father's image. Leaving the *mystery* of evil for the revelations of a future world, we simply state the fact that man became estranged from God, darkened in mind, controlled by his animal instincts, brutalized. Yet still he was God's child, and the Infinite Father's love went forth in the person of his Son to seek and to save that which was lost.

Christ was the first missionary, Heaven's greatest gift to earth; and the motive which impelled him to empty himself of his divine glory and to undertake the stupendous work of redemption was *love*. It was the love of God the Father and of God the Son to man.

This same love, shed abroad in the hearts of Christian men and women by the Holy Spirit, has from the first been the great impelling motive of missionary service.

Paul said: "The love of Christ constraineth us." No other motive than perfect sympathy with Christ in his redemptive mission was equal to the demands of Paul's devoted life.



N. TENEKEJIAN



H. NAHIGIAN



M. VORPERIAN



H. BOUJICANIAN

MARTYRED PROFESSORS OF EUPHRATES COLLEGE, HARPOUT

The early Christians were controlled by the same great motive. Impelled by love to Christ and love to their fellow-men, they went everywhere preaching the Gospel, and, in spite of all the bitter persecutions which the wit and the wickedness of heathen Rome could devise, the early Christians during the first three centuries of the Christian era won 12,000,000 men to Christ.

Even in the darkest periods of the Middle Ages certain elect souls, like Bernard of Clairvaux and Francis of Assisi, had such visions of the love of God the Father and of God the Son that they gave themselves with indefatigable zeal to the cultivation of the spiritual life of their fellow-men.

The great missionaries of modern times, like Zinzendorf, Carey, Morrison, Judson, Livingston, and the men and women first sent by the American Board to the Hawaiian Islands and to Turkey, were all filled with an intense sympathy with Christ in his redemptive work. Nothing less than an overpowering love to God and man could have impelled those early missionaries to face every form of danger, hostility, suffering and death, and to go to the ends of the earth to seek and to save that which was lost.

Now, impelled by love to God and man, how did the first great leaders in missions address themselves to their work? One and all, they sought to tell the story of the Divine Saviour to men of all races and all conditions of life, and by the Gospel story and their own Christlike lives to win men to Christ. It was a work with individuals, often requiring the utmost patience and perseverance. The process of instruction and enlightenment was in some cases the work of years. To change the thoughts, desires, and purposes of a proud Hindoo, of a self-satisfied Chinaman, of a fanatical Moslem, of a cannibal African, and to develop in such men what was morally and spiritually a new creature—this was naught but the work of God. Yet in this stupendous work the mission-

ary was God's instrument, and the early missionaries never forgot the ultimate object to which they were called of God. They knew well that to bring a man into right relations to God was the only sure means to save the man from his sins, and the only sure means to make religion profitable both for the life that now is and for that which is to come.

In bringing about, by the grace of God, a radical change in a man's moral and spiritual character, was there not involved in this very change that which was profitable for the *present* life as well as for that which is to come? Was not he who, in Christ's language, was "lost," saved for *time* as well as for eternity? According to the writers of the Bible such was the case as a matter of course. And experience confirms this view.

Both the early Christians and the missionaries of modern times never thought of saving a man, whether for time or eternity, save by a radical change in the man himself.

First of all, a radical change of character made the man a worthy member of society. With a new-born sense of decency the man desired to be clothed. For the first time in his life he awoke to the fact that he had *wants*; that he was, in fact, in *need* of something new and better. He sought air and light for his hut or house, and new methods of sanitation. He came to a new understanding of his relation to his wife and children, and apprehended, for the first time, the meaning of a Christian home. He found himself a member of the community, and learned that he was under obligation to promote the peace and well-being of society. He saw that in order to live together harmoniously and righteously, men must be governed by rules and regulations, and that all members of the community were called upon to agree as to what the rules and regulations should be. Having learned that God is the Father of all his rational creatures, he understood that all men were brothers, and so had, each, an equal right to life and liberty and the enjoyment

of the fruit of his labor. Thus, whether among the savages of Africa and of the Islands of the Sea, or among Asiatic peoples who had inherited the customs of an ancient civilization, the introduction of the Gospel through missionaries naturally and inevitably led to the betterment of society.

Education has always been the handmaid of religion, and one of the most valuable agencies of the missionary. One of the first tasks of not a few missionaries has been to reduce the language of a barbarous tribe to writing and to teach the natives to read. Wherever missionaries have labored, schools for both boys and girls have been opened as soon as possible. Missionaries in all lands, sooner or later, have perceived that for the perpetuation and growth of any community of native Christians, educated native ministers must be prepared.

Thus, both the great motive to missionary service and the methods of labor of the early missionaries have been briefly stated. The inquiry now presents itself: Has there arisen in modern times a *new* basis of missions? Has the *object* of missionary effort changed? Is there, in short, a *new motive* impelling Christian men and women to engage in the missionary enterprise?

In reply, it may be said that in recent times the work of missions, like every other great social and religious movement, has experienced a remarkable development of agencies and methods. The past century has shed new light on many problems pertaining to the missionary service. The missionary boards of all Christian denominations now see eye to eye, and with harmony and mutual courtesy labor side by side in the broad field of the world. In some lands some societies combine their work in the collegiate or the theological or the medical departments. In foreign fields of labor sectarianism has largely disappeared, and in some missions native churches are known, at the request of the natives themselves, simply as Evangelical or Christian churches. Knowledge of the

great religions of the world has largely increased, and recognition is accorded to whatever in any religion is praiseworthy and profitable. During the past 50 years in many missionary lands both Christian converts and non-Protestant peoples have demanded a higher education for their sons and daughters and have been ready to make great sacrifices to pay for such education. The missionaries have been in a position to afford this higher education, and in many places from a high school they have developed a college. For their colleges the missionaries have generally secured fine locations and suitable buildings, and, in some cases, a considerable endowment. In fact, in some lands, as in Turkey, the missionaries have won the leadership in higher education. The medical work has also been largely developed, and to a remarkable extent has aided to dissipate prejudice and to prepare the way for the acceptance of the Gospel. By the efforts of medical missionaries, hospitals have been established in many lands and have been extensively patronized by all classes of people. By the translation of the Bible into all the languages of the world, by the publication of newspapers and of educational and religious books of every variety, by the opening not only of common schools but also of high schools and colleges for both sexes, by the preaching of missionaries and native pastors, and by the social influence of a large body of native and foreign Christians the public mind, to a very considerable extent, has been enlightened on questions social, political, moral and religious. In some lands this enlightenment of public opinion has had a very marked influence in bringing about changes of government. Thus Christian missions have meant the gradual renovation of society. Wherever the Gospel has been faithfully preached and heartily embraced, the social betterment of the people has inevitably followed. In short, in all lands, at all times, and among all classes of people, it has been proved that "Godliness is profitable unto all things, having promise of

the life that now is and of that which is to come." (1 Tim. 4:8.)

Now, does the development of new methods and new agencies and the general enlargement of view of those engaged in the missionary service—does this involve a *new motive* of missions? Is it not all a legitimate outcome of the one great initial motive—the motive of love to God and love to man? While rejoicing in all the social betterment which the Gospel brings, shall we forget that the basis of all real and permanent betterment is a change of character? Is not the establishment of right relations to God the secret and source of every blessing, whether temporal or spiritual? Christ came to seek and to save the *lost*. Does not this imply a *present* as well as a future salvation?

From time to time the perspective of truth changes, but no change of view changes the fact of God's love or the fact of man's need of a Saviour. In recent times special emphasis has been laid on the love of God to all men, on the good qualities found in all men, and on the need of social betterment. This is right and fitting. In former times emphasis was laid on the lost condition of men, and it is remarkable how much the Saviour of men emphasized this fact. This too is not to be forgotten. If at the present time any one doubts the lost condition of men and their need of a radical spiritual change—if, in short, any one has doubts respecting the hideousness of sin and its awful consequences—let him contemplate the horrors and the desolations of the great European war—a war between so-called Christian nations after 1,900 years of Gospel preaching!

We conclude then that the real, the abiding motive of missions is one and unchangeable—it is love to God and love to man. Impelled by this great motive, let Christian missionaries and all friends of missions enlarge their views and develop their methods and agencies to any desired extent; it is all legitimate growth, it is all part and parcel of God's

plan. Let us never forget, however, that the object of Christian missions is, and ever will be, the object of Christ himself in coming into the world;—*it is to seek and to save, both for time and eternity, that which was lost.*

Let the life and teachings of Jesus Christ dominate the thought of any Christian man, and he cannot fail to be impelled by the motive which controlled his Lord and Saviour, nor can he fail to remember the one great object which Christ had in view in coming from heaven to earth (John 3:16).

“Oh, 'twas love, 'twas wondrous love,
The love of God to me;
It brought my Saviour from above
To die on Calvary.”

CHAPTER XVII

REMINISCENCES

A CHRISTIAN ANCESTRY

THE first occasion for thanksgiving is a Christian ancestry. My cousin, Dr. Daniel Milbury Greene, a surgeon in the Civil War, and for many years a physician in Boston, by careful research in England and America, ascertained that our remote ancestor, Richard Green, and his wife, Margaret Weston, came to Plymouth, Massachusetts, in July, 1622. They were followed by Henry Green and wife, who came to Boston in 1635. Ephraim Green, born in 1722, served in the Revolutionary War. Eliphalet Green, born in 1769, married Jane Cilley, and settled in Andover, New Hampshire, and there my father, David Green, was born November 25, 1804.

My mother, Lyntha Miller, was a descendant of Joseph Miller, a clergyman who came to Boston from Southampton, England, in 1635. Richard Miller, his son, settled in Kittery, Maine. His descendant, John Miller, in 1794 married Love Kingsbury, whose ancestor, Henry Kingsbury, went to Ipswich, Massachusetts, in 1638. John Miller and wife settled in Kennebunkport, Maine, and reared a goodly family in the fear and love of God. He was a farmer, of fine figure and dignified bearing, and in his later years became tax collector of the town. His wife, of Scotch descent, was a witty woman, of much ability and force of character. To them, my mother, Lyntha Miller, was born on October 2, 1796. She received only such education as a common school of the time could give. In September, 1821, she married Captain

Thomas F. Gould, who was lost at sea in 1826. On October 13, 1828, she married my father, David Green, and shortly afterwards they removed to Auburn, Maine. My mother had four children, a son and a daughter by her first husband and two sons by her second husband. I was the youngest child, born April 10, 1834. My father was agent of a shoe manufacturing company at Minot, near Auburn, Maine. To arrange for the sale of boots and shoes he visited Pittsburgh, Pennsylvania, in December, 1839, and on his return was lost by the burning of the steamer *Lexington*, on Long Island Sound, January 13, 1840. Not yet six years old, I remember little of my father, but I have learned that he was a godly man and a zealous member of the Congregational church of Auburn, and that before his departure for Pittsburgh, he was an earnest worker in a revival. His body was found, frozen, in a small boat belonging to the steamer, and was brought home and buried in Auburn. On his tombstone were inscribed these words: "Death to him was sudden, but the Christian is prepared to go whenever God calls." The only relic which I have of my father is a small Testament, stained with salt water, which was found in his pocket.

In 1855 my mother removed from Maine to Ohio, where my brother Milbury and my half-brother George were constructing a railroad. Here she lived for 29 years, happy in the love of her boys, and with the Methodist people she found a pleasant church home.

HOME TRAINING

From my parents I inherited a strong constitution, which in all the changes of 82 years has helped me to continue steadily at work. For six years after father's death I was mother's helper at home, and learned lessons in methodical habits, self-help, and housework. I drove cows to pasture at one dollar a head for the season, and attended school. Well

do I remember how mother led me by the hand to the mothers' weekly prayer meeting and taught me to pray. My Sunday school teacher was Miss Christiana Stetson, a devout and loving woman, who taught me the Westminster Catechism. I am happy to have in my possession the very catechism, much worn, which I studied when a child. It is well that I learned early the question, "What is the chief end of man?" and never forgot the answer.

When 12 years old I began to work in a store, and paid my mother \$1.25 a week for board. I still have the book in which I recorded the groceries which from week to week I brought home in payment of board. From the grocery I passed to a dry goods store in Auburn and worked there two years and more. The chief thing that I remember during this period is that occasionally there came to the store two girls—daughters of a respectable farmer—who always dressed alike, and one of whom struck me as the prettiest girl I ever saw, and I never forgot her.

WORK IN BOSTON AND CONVERSION

When 15 years old I obtained a position as clerk in the wholesale dry goods store of Little, Brigham and Company, Boston. I was most fortunate to get board with a cultured Christian family by the name of Merriam, and to room with a son, James, older than myself, and an earnest Christian. I joined the Sunday school of the Central Congregational Church, and was placed in the class of Deacon Proctor, a publisher on *Cornhill*. One Sunday he asked me to wait after school, and, taking me kindly by the hand, made several inquiries. I told him in brief the story of my life. When he learned who my roommate was, he said, "I know James Merriam, he is a real Christian, and I beg you to go straight to your room and say to him that you purpose from this day on to give yourself to Christ." On going out I

stopped on the steps of the church. It was a beautiful Sabbath day. Near by was Boston Common, and I was tempted to go there for a stroll. While vacillating, two words seemed to sound in my ears—*Now or never*. They seemed to be a voice from heaven, warning me not to grieve away the Holy Spirit. Without hesitation I went to my boarding-house, climbed several pairs of stairs to my room in the garret, and there found my roommate. I told him what had passed between Deacon Proctor and myself. He was glad, read some verses from the Bible, and, after a few words, asked me to kneel with him and then and there consecrate myself to Christ. This was the turning-point in my life. In some respects I was prepared to confess Christ, but nobody had ever spoken to me about making a decision. I wait to meet my dear Sunday school teacher in heaven, and thank him for his thoughtfulness in stopping me, a stranger, and inviting me at once to stand up for Jesus. That Sunday evening, by invitation of my roommate, I attended a union prayer meeting in the Congregational church of Dr. Nehemiah Adams in Essex Street. I was thus introduced at once to the society of choice young men, among whom was James M. Gordon, for many years the treasurer of the American Board.

JOINING THE CHURCH

After some weeks, attracted by the preaching of Dr. Andrew L. Stone, I applied to the Park Street church for membership. The pastor received me kindly and invited me to meet him and the deacons at his home on a week-day evening. They talked with me of my religious experience, my acquaintance with the Bible, what it is to be a Christian and a church member, the duty of prayer and kindred topics, and invited me to come again after two weeks. On the second occasion the scribe of the deacons' meeting read to me a summary of my former statements, and I was asked to put my signa-

ture to it if I found it correct. I was thereupon accepted, and on May 5, 1850, was received into membership. I wish to record that these friendly interviews which I had with the pastor and deacons of the church made a most happy and abiding impression on my mind, and were a great help to me at the beginning of my career. The interviews gave me a new idea of the Christian life and taught me the significance of church membership in a way that could not be forgotten. Surely pastors cannot afford to lose such opportunities for impressing the minds of young people who apply for membership.

THE QUESTION OF BECOMING A MISSIONARY

Not long after my decision for Christ the thought came to me, unsuggested by any one, that I ought to give up my business and become a missionary. It was not, at first, a welcome thought. I wanted to be a business man. My employers liked me and I liked them, and I thought that I had the stuff in me to make a successful merchant. I wrestled with this question for three months. I read a little book, entitled "Thoughts on Missions," and prayed over the subject every day. I wrote down the pros and cons and was much impressed by the thought that the missionary service would, in the end, prove more satisfactory than any worldly business, even though carried on with a Christian motive. However, the long preparation necessary, and the expense, for which I must rely upon myself, appalled me, and I found it difficult to solve the question. Finally, I decided to consult my six best friends—my mother, my guardian, my boyhood pastor, Mr. Little, the head of the firm which employed me, Deacon Proctor, my Sunday school teacher, and Dr. Stone, my pastor. Three of them said: "Stick to your business and be a Christian merchant"; the other three said: "Give up your business and be a missionary." So I was obliged to

turn again to my Saviour for advice, and decide the question myself. More and more I was impressed by the thought that whatever separations and trials the missionary life might involve, it was still the ideal service. My mother, who at first was opposed, by advice of my brother Milbury, gave her consent. I decided to be a missionary.

ACADEMY AND COLLEGE

Resigning my position in the store, I prepared for college in the Lewiston Falls Academy, Auburn, Maine, under Rev. Jotham B. Sewall, an able and beloved teacher. I graduated from Bowdoin College, Brunswick, Maine, in 1855. During the winter vacations of my freshman and sophomore years I taught school; during the winter of my junior year I gave myself to reading and study, and wrote a careful translation of Demosthenes' orations. In my senior year with one assistant I taught the Brunswick High School, under the direction of Professor William Smyth, chairman of the school committee. This service was a strain on mind and body, and robbed me of time which I needed for study and general reading, but it did not affect my standing in class. College friendships were precious to me, especially in the Psi Upsilon Fraternity, and my acquaintance with college professors and their families was happy and profitable. Out of 50 classmates only three besides myself survive—the Honorable William L. Putnam, United States Judge; Mr. S. I. Kimball, the organizer and for more than 30 years the head of the Life Saving Service of the United States; and Mr. Daniel Crosby, a successful merchant of Topeka, Kansas.

ENGAGEMENT

One event, of great interest to me, was my engagement, in my sophomore year, to Miss Elizabeth Augusta Davis, of

Lewiston, Maine. She was the girl who struck my fancy when I was a clerk in the dry goods store in Auburn. Five years had passed, and she was a very amiable and attractive young lady of 20 years, and I was afraid I should lose her. Yet she was a very zealous member of the Baptist church of Lewiston, and I did not wish to interfere with her Baptist principles. So I purchased and read Baptist books, with the thought that possibly I myself might become a Baptist, but the more I read the worse off I was. I came to believe that Jesus, when baptized, stood in the Jordan, and that John poured water upon his head, and I could never accept the point that the validity of baptism depended upon the amount of water used in the administration of the rite. At last, on a vacation I ventured to state the situation to the young lady, and she replied, "Come again after two days." When I returned, she said, "I have laid the whole matter before the Lord with all earnestness, and have asked him clearly to indicate to me whether he had any objections, and during two days of waiting the Lord has not indicated any objection whatever, so I think it is all right." Even her father the Baptist deacon, and the zealous Baptist pastor did not interpose any objection. After a most enjoyable course of study Miss Davis graduated from Mount Holyoke Seminary in 1857. Five members of her class became missionaries.

THEOLOGICAL STUDY

By advice of Rev. Roswell D. Hitchcock, then a professor of Bowdoin College, I went to Union Theological Seminary, New York. During my theological course also I gave very considerable time to teaching, and to the care of a mission Sunday school, sustained by the Fifth Avenue Presbyterian church. I greatly appreciated the opportunities of study under the professors of Union Seminary, and among the privileges highly prized was the instruction in Hebrew by

Dr. Elias Riggs, the veteran Turkish missionary, during his furlough of 1856-58.

Miss Davis and I were married shortly after her graduation from Mount Holyoke Seminary, and together we enjoyed one year of study and reading in the homeland.

ORDINATION

I was ordained in November, 1858, in the Pine Street Congregational church, Lewiston, Maine. In his charge, the Rev. Dr. Carruthers, of Portland, said: "No audible voice from heaven has signified your divine call, yet you and we are acting on the conviction that you have been called of God to be a minister of the churches to the people of a distant land. . . . There Paul planted, Apollos watered, and God gave the increase. . . . Who can doubt the divine origin of the design of the restoration of the Greek and Armenian churches to their pristine purity of doctrine and worship? Some of the noble pioneers in this early missionary field yet remain. I need not bid you defer to their judgment in all matters connected with the missionary work. . . . Be diligent, pray without ceasing, cultivate familiarity with God's Holy Word. Immediately on your arrival at your appointed station set about the acquisition of the language. You go forth as a messenger of the American churches, and they will naturally expect to hear from you. Cultivate then a terse, clear, condensed, comprehensive style. Give us facts, simply told and sufficiently authenticated. Go then, sustained by the strength of Christ, and cheered by the sympathy of those who esteem you very highly in love for your work's sake."

This is a brief summary of a very appropriate charge—a charge which was the chart of my missionary life. The right hand of fellowship, given me by Professor Egbert C. Smyth, was admirable—comprehensive, rich and fitting in thought, full of sympathy and of the true spirit of fellowship. The

consecrating prayer of Rev. Uriah Balkam, the pastor, was peculiarly solemn. All the exercises of the occasion impressed those present with the great and glorious reality of religion.

AN INCIDENT

I had already received from the officers of the American Board my commission as a missionary to Turkey, and in October, 1858, attended the annual meeting of the Board at Detroit. On this occasion an incident occurred which was profitable to me and not a little amusing. I started from Boston in company with several young missionary couples, and at Springfield our party was joined by an elderly clergyman. From Niagara Falls we went by omnibus to a port on Lake Erie, where we took steamer for Detroit. The day of this omnibus trip was bright and beautiful, and we were a jolly party. I do not recall that I was more lively than my young companions, but on our return to Boston, when I called at the office of Dr. Rufus Anderson, the dignified foreign secretary, he quietly said that he had received a letter from an elderly clergyman who was in our party, and that this clergyman had raised the question whether it was worth while to send out as a missionary such a frivolous young man as Mr. Greene. I was startled by the thought, Am I to lose my commission? But Dr. Anderson relieved my embarrassment by kindly adding that he did not give significance to the letter; he remarked, however, that it is well for young persons to be careful of their behavior when they are in the company of elderly people. I venture to pass on the advice to any young missionaries who may need it.

THE VOYAGE

The opening year (1859) found us waiting to embark on our life-work, our preparations completed and our farewells

said to parents and friends. I had parted from my mother in Ohio in October. The Lord gave us courage and composure, yea, gladness of heart. Precious was the last season of prayer before bidding the dear mother farewell. We parted from my wife's father and 11 brothers and sisters with many tears and much heaviness of heart, especially because several of the children were young and had recently lost their mother. It was a trying time, but the Lord helped us all to wipe away our tears.

We were guests for several days in the hospitable home of Mr. and Mrs. Peter Hobart, of Boston. They had long been our dear friends, and their loving kindness was manifested in a thousand ways. Not only from them but also from other friends of Park Street church we received many tokens of love, both before our departure and afterwards. On January the eighth we were present at a delightful social and devotional meeting, attended by the secretaries of the Board and by members of the Prudential Committee and their wives. Secretaries Anderson and Treat and Doctors Nehemiah Adams and A. C. Thompson spoke words of counsel and cheer.

We embarked on January 11, an intensely cold day, but after a farewell service on board ship, and after the friends present had said good-by and departed, the captain told us that on account of the ice in the harbor he could not sail, probably for days. So, taking carriages, we went back to the homes of our friends as "returned" missionaries.

Finally, on January 17, we embarked again, and were soon on our way. With more gladness than sorrow we lost sight in the distance both of our friends and native land, conscious that we were in the hands of the Lord whom we served, and eager to enter on our work. Our barque was the *Andrew Carney*, of 337 tons' burden; our captain, George C. Prior, a fine old salt and a Christian man, with two good mates, one cook, one steward, and seven seamen. The passengers were

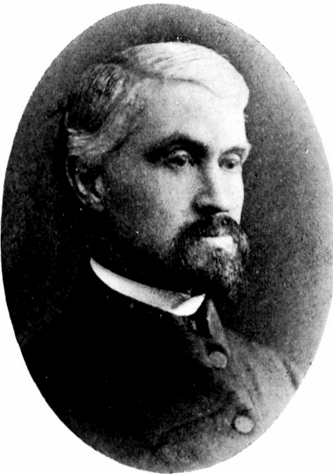


JOSEPH K. GREENE



ELIZABETH A. DAVIS

ENGAGEMENT DAGUERREOTYPES, 1852



MR. AND MRS. GREENE AT CONSTANTINOPLE, 1884

Mr. and Mrs. William W. Merriam—within three years to die, he by the hand of robbers, and she and her new-born babe in consequence—Dr. and Mrs. Henry S. West, my wife and babe, and myself. Of all these missionaries, I am the only survivor. We had but one small cabin, with the dining table in the center, and three small staterooms on either side of the table. Our barque was a staunch vessel and a splendid sailer. In those days missionaries were not sent out by steamer, but by sailing vessels, and the vessels sailing from Boston to Turkey often, as in our case, carried missionaries in the cabin, and barrels of New England rum in the hold. Missionaries and rum—for long years the only two exports from America to Turkey! Of vessels laden with such commodities the following jingle was not inappropriate:

“The spirit above is the spirit of love,
The spirit below is the spirit of woe.
The spirit above is the Spirit Divine,
The spirit below is the spirit of wine.”

After clearing Boston harbor we were caught by a strong westerly wind and were swept across the Atlantic Ocean to the Strait of Gibraltar in 15 days and 16 hours. It was a tempestuous voyage, and our barque scarcely righted until we reached the Mediterranean Sea. We gave up many things but never gave up our courage. During the voyage Merriam, West, and myself had many happy meetings with the officers and crew, both in the cabin and forecastle. One young sailor was a Christian and another professed to have accepted Christ, and all the men seemed to enjoy the meetings.

ARRIVAL IN TURKEY

On the Mediterranean we encountered head winds, storms, and calms, but on the 35th day from Boston we safely reached Smyrna on the morning of Washington's birthday, February

22, 1859. We received a hearty welcome from Rev. and Mrs. Dodd and Rev. and Mrs. Ladd, missionaries of the Board, and other friends, native and foreign. It was delightful to be on *terra firma* once more, to join with friends in a meeting of praise and thanksgiving, to satisfy a ravenous appetite, and to get exercise in a game of blindman's buff. I learned in due time that a little merriment and a spirit of humor are great helps to the missionary. Our stay in Smyrna was enlivened by a donkey ride, which afforded great amusement to those who had never heard a donkey bray. We passed the place where men were at work on the first railroad built in Asiatic Turkey, visited the Genoese castle, also the reputed spot of Polycarp's martyrdom, and other places of interest. We passed two Sabbaths in Smyrna, and were much pleased to attend a Sunday school, to join in a religious service, and to hear sermons in Turkish and Armenian. We took a few lessons in Turkish from a converted Turk, and were favored with many useful hints and suggestions from friends.

After an interesting voyage by Russian steamer we reached Constantinople on March 10, and were taken in a beautiful little boat, called caique (ka-eek) to the quarter of Haskeyu on the upper waters of the Golden Horn, and were welcomed by Dr. and Mrs. Goodell. Near by were the home of Dr. and Mrs. Riggs, and the Girls Boarding School under the care of Miss Maria A. West. After two days it was a great privilege to meet the pioneer missionaries of Constantinople in a station meeting at Bebek, a village on the European shore of the Bosphorus six miles above the city. At this meeting Mr. and Mrs. Merriam and Dr. and Mrs. West were advised to take up the study of Turkish, and my wife and myself the study of Armenian. We learned that at that time the missionaries and native preachers were maintaining 15 religious services every Sabbath in different quarters of the city and in five languages. I was invited to preach on Sun-

day in English in the Dutch chapel in Pera. This was the beginning of a service of 51 years in Turkey.

We were designated by the Committee ad Interim of the mission to be the associates of Mr. and Mrs. Parsons in the Nicomedia station, and on March 23 we arrived in that city by steamer from Constantinople. So at last we had reached our destination, most thankful to God who had brought us safely across the ocean, had given us kind friends to welcome us at Smyrna and Constantinople, and had brought us to our place of labor in health and peace and joy. Here, besides Mr. Parsons, whose wife and children were at the time in America, were kind native Christians, eager to grasp our hand and coöperate with us in work. How different was this entrance on missionary life from that which the early missionaries experienced! We felt that trials of body, heart, and spirit might be before us, but joyfully left our future in the hands of the Heavenly Father.

NICOMEDIA

A few miles below Constantinople the Asia Minor coast is penetrated for a distance of some 50 miles by the Gulf of Nicomedia, an arm of the Marmora. On the side of the hill at the head of the gulf lies the city of Nicomedia, built by Nicomedes I, king of Bithynia, B. C. 264. It passed into the hands of the Romans B. C. 74. Here Diocletian fixed for a while the seat of the Roman government, and here by his command, in A. D. 303, the 10th and fiercest of the persecutions of the early Christians began. After 600 years of Turkish rule the city still survived, with 20,000 inhabitants, one-third of whom were Armenians, one-fourth Greeks and Jews, and the remainder, Turks. On their journey of exploration of Asia Minor in 1830 Dr. Eli Smith and Rev. H. G. O. Dwight passed through this city. In 1832 Rev. William Goodell and Commodore Porter, the United States' minister, on their way

to Brousa, passed a few hours in Nicomedia and visited the Armenian church. One of the priests accepted a tract called *The Dairyman's Daughter*, which had been translated into Turkish and printed with Armenian letters. This tract was the means of awakening the priest. "If this is true religion," he said to himself, "then as yet I have no religion." This man and another priest began to study the Bible, and the two labored together for years to enlighten the people. On visiting the city in 1838 Dr. Dwight found a band of 16 men, who for years had been accustomed to meet together for the study of the Bible. In view of the fact that these men had had no interviews with missionaries, Dr. Dwight, in writing to the officers of the Board about this visit, exclaimed: "Give us more prayers, and you may give us fewer missionaries." In 1846 the two priests were cast out of the Armenian church, and in July of the same year an evangelical church of 16 members was formed, and one of the priests was chosen deacon.

We lived in Nicomedia for more than three years. The field assigned to Mr. and Mrs. Parsons and ourselves included part of the ancient province of Bithynia, extending from the Sea of Marmora 100 miles and more to the east. It was a land without a census, but may have contained 1,000,000 people, more than half of whom were Turks and the remainder Armenians, Greeks, and Jews. In this field there were in 1859 four evangelical churches and a dozen small Protestant communities.

LANGUAGE STUDY

I soon learned the Armenian alphabet, of 36 letters, and began to pick up and write down words. Under separate heads I made lists of words for articles of food, table and household furniture, human relationships, religious and abstract words, and many other classes. I thus became familiar with the words, and through conversation, with their pro-

nunciation. Soon I had so many words that it took too much time, in search of a word, to run over the lists. Finally, I purchased two blank books of some 400 pages, each, and ruled off columns for English, Armenian, Turkish, and Greek words. Out of Webster's dictionary I wrote in the first column some 8,000 words—those which were most commonly used—and in the course of time, wrote, each word in its proper place, the equivalent of the English words in Armenian, Turkish, and Greek. So, in time, I had a dictionary of my own make, in four languages. This work was continued for years, not to complete a dictionary, but to familiarize myself with the languages of the country. For me it was most useful. It taught me how to spell and gave me a large vocabulary and facility of speech. I never knew a missionary who followed my example altogether, but if I were again to begin the study of a new language, I would pursue the same method. All the languages mentioned have guttural sounds, more or less difficult for foreigners, especially for English speaking people, and facility of pronunciation requires constant practice and vocal aptitude. Yet mastery of the language of a people is the condition of highest usefulness. There is no end to language study, and not a few missionaries, after they have gotten a vocabulary which suffices for ordinary conversation, weary of the study. Yet every missionary should aim to use the language of the people with such correctness and facility as not to be put to shame in the presence of educated natives. The people will excuse any number of mistakes in a beginner, but the missionary who, after years of residence in the land, shows himself ignorant of words and idioms and grammar, will lose much of his influence.

AN EXPERIENCE

The first year of missionary life is generally the most trying. The young missionary is only beginning to learn the

language, the customs and the thoughts of the people. The story is told that a young missionary once complained to Dr. Goodell because he was obliged to spend so much time in language study. Dr. Goodell replied that this was a wise arrangement, for if the young missionary were to enter at once on work, he might, during his first year, make so many mistakes that a life-time would hardly suffice to correct them. As for myself I had no complaint to make, but I was burdened with the thought that I was almost useless. In the first year by reading in Armenian a few sentences I was able to assist in several religious services; I accompanied Mr. Parsons on a few tours, and by request of my associate began to keep the account books of the station, but, impatient of results, I was tempted to resign and return to America, where I might do something satisfactory. So, writing a letter of resignation, I went to Constantinople, to lay the matter before the Committee ad Interim, which means the members of the Constantinople station, who are empowered by each annual meeting to act for the mission in the interim of the annual meetings. I was invited to the house of Dr. H. G. O. Dwight, and to him I mentioned my purpose to resign and the reasons therefor. He did not undertake to argue the matter with me, but quietly suggested that I hold the letter until the annual meeting, and, if I thought best, present it then to the meeting for consideration and advice. This counsel struck me as sensible. So I returned home with the letter in my pocket, laid it aside, and never thought of it again until I happened to find the letter after some 50 years. I have never ceased to be grateful to the wise Dr. Dwight.

FIRST IMPRESSIONS

We found that the people of Turkey were agreeable beyond what we had anticipated. We were pleased with their politeness, their cleanliness, their hospitality. Yet there were

strange contradictions. Beneath a pleasing exterior there often lurked insincerity and deceit. In the case of the Christian population this was the natural result of centuries of subjection. Then, outwardly, while everybody left his shoes at the door and was very careful to keep his house clean, the streets of the towns and cities were dirty, often filthy.

Simplicity of faith, conscientiousness, an eagerness for the truth, and zeal to impart it to others characterized the native Protestants, yet in too many members of the churches the spirit of worldliness prevailed. Much Gospel seed had been sown throughout the land, and had found a lodgment in many hearts, but our brethren needed to feel that with themselves rested the responsibility of enlightening the minds of their countrymen and extending the kingdom of God; that it was their duty not only to save their own souls, but also the souls of others. When we reached Turkey the first generation of Protestants was rapidly passing, and the new generation had a fresh fight with the world, the flesh, and the devil. Hence the work clearly demanded patient and loving hearts and willing hands. My wife and I could but cry out, Who is sufficient for these things?

OUR FIRST ANNUAL MEETING

It was the meeting of what was then known as the Northern Armenian Mission. Convening on June 6, 1859, the meeting continued for 19 days. There were present 20 male missionaries, including not only the Constantinople missionaries, but also delegates from Adrianople, Nicomedia, Yozgat, Cesarea, Harpout, Arabkir, Tocat, Bitlis, with Mr. Walker from the Assyrian Mission, Mr. Coffing from the Southern Armenian Mission, and Mr. Rhea from the Nestorian Mission. With wives and children it was a goodly company, and included five of the veteran pioneers, several missionaries of from five to 10 years' experience, and several others who

were just buckling on their armor. The meetings were held, successively, in four quarters of the city, at places from three to six miles apart. Communication was mostly by water, and much time was spent in going and coming.

At the opening meeting Dr. Elias Riggs, the chairman, made deeply interesting remarks on the source of our help, and Dr. Schaufler offered prayer. Throughout the meetings much time was given to prayer and praise. The reports read gave full information respecting the state of the country and the progress of the missionary work, and estimates of funds needed for the year to come were considered with great care. The question of setting off the stations in eastern Asia Minor as a separate mission was discussed at length. The difficulties of coming to Constantinople from points from 500 to 1,000 miles away, and the difficulty of settling at Constantinople many questions pertaining to distant missionary fields were urged as reasons for a division of the Northern Armenian Mission. No decision was made, but it was resolved to hold the next annual meeting at Harpout, and there the division of the mission was decided.

Questions pertaining to the literary department of the mission, to theological education, to Moslem work, and religious liberty for Moslems were considered at length. The rebaptism of converts from the Oriental churches was discussed with warmth. The pioneer missionaries had decided not to rebaptise such converts, provided the convert himself was satisfied with his baptism in the national church. Three brethren belonging to interior stations disagreed with this decision, but the great majority of those present upheld the decision of the pioneers, while they disclaimed power to control the action of individual missionaries.

To the new missionaries the annual meeting was an occasion of great interest and profit. It brought us in touch with a large body of missionaries, and impressed us with the fact that they were good and true men, and at the same time

were very human. It gave us more information concerning the state of the work in Turkey than any amount of reading and correspondence could have done. During the ensuing 50 years it was my privilege to attend nearly all the annual meetings of the mission either as delegate or secretary, save those which occurred during my absence on furlough. Men and themes changed from year to year, but the spirit of brotherly love and good fellowship, of downright sincerity and devotion, never changed. Of all the missionaries present at the meeting of 1859, I am, I believe, the only survivor.

THE MONEY QUESTION

For 15 years the whole Nicomedia field was under the care of the Constantinople station, but in 1856 Rev. Justin W. Parsons and wife, released from work for the Jews, were put in charge of this field. Made station treasurer in 1859, I found the monetary situation beset with not a few difficulties. Beginning at the time of the Crimean war (1854-56), the Turkish government had issued millions of liras of paper money, which, while a forced currency, had no guarantee except the government's promise to pay. Not long after the war, the government, in desperate need of gold to pay the interest on its public debt, largely held in Europe, violated its pledge to receive the paper money in payment of custom dues, and, finally, refused to receive the paper money in payment of any taxes whatever. So for nearly 20 years the value of the paper money changed from day to day, until at last it was almost valueless. During all this period accounts with the mission treasurer were kept on a gold basis, the Turkish gold lira (\$4.40) being reckoned at 100 piasters. Hence it was no easy matter to keep accounts straight. I may add that a like issue of paper money occurred at the time of the Russo-Turkish war of 1877-78, and in 1914 the government was again obliged to resort to the same expedient.

The salary question found a solution through experience. From the beginning the salaries agreed upon by the missionaries themselves in annual meeting have been approved by the Prudential Committee of the Board. The expense of living has differed from place to place, and hence salaries have not been uniform, save that missionaries of the same station have received, each, the same salary, with an addition according to the growth of each family. All salaries have been fixed on the principle of providing simply for a comfortable support. Missionaries are expected neither to run into debt nor to lay up money. Whether both ends are made to meet depends upon the domestic economy of each family. One great difficulty of the missionary is to answer the calls which come to him from the suffering people all around him.

The question of aid to native workers and of grants-in-aid to churches was more difficult of solution. The early native laborers, employed as evangelists or translators or colporters, were dependent on the mission alone for support. On the organization of churches, the members of each church, in consultation with the pastor or preacher whom they called, fixed the amount of the salary. It was felt by the missionaries that the Pauline method of leaving each Christian community to provide for its own ministerial and educational wants ought to be followed whenever possible. Thus the sense of responsibility and independence would be developed from the beginning. In the missions of some societies, as among the Karens of Burma and in the Uganda mission of Central Africa, this has happily been done. In Turkey, however, where the members of the newly-formed churches were generally both few and poor, and where an educated pastor must be supported, grants-in-aid were made to the church on the condition, first, that the amount of the pastor's salary be such that ere long the church might be able to pay the entire salary, and, secondly, that the amount of aid be diminished from year to year.

In the early period the aid rendered was sometimes too much, and was continued for too long a time. People, pressed by taxation and unable to support their families in tolerable comfort, plead for the continuance of aid with almost irresistible urgency. At length, however, the rule was adopted to delay the organization of a church until the people were ready to pay half the salary of the pastor, and in the different stations the rule was enforced with more or less strictness. Only a very few churches were able to assume self-support from the beginning of their organization. In 1909, however, the number of self-supporting churches was over 50, or more than one-third of the whole number.

In the Nicomedia field the first church to become self-supporting was that at Adabazar, a city some 80 miles east of Constantinople. Rev. Alexander Jejizian, newly graduated from Bebek Seminary, was willing to become pastor, and on such a salary as the church could pay, if only a debt resting upon the family after his father's death—a debt of some \$500—was removed. So eager were my associate and myself to see the church placed upon a self-supporting basis that we personally became responsible for this debt, and the church became self-supporting in 1862. The pastor's salary was at first about \$14 a month, but after his marriage it was increased to \$22 a month, and, later, to a somewhat larger sum, and the pastor, occupying his mother's house, not only lived on such a salary, but also raised and educated six sons, and continued his work with remarkable influence for more than 30 years. It was a wonderful ministry over a model church.

By reason of sickness in their families, the ever-increasing cost of living, and, sometimes, the inability of the churches to pay fully what they had promised, pastors were, at times, reduced to extremity and fell into debt. Under such circumstances appeals were often made to the missionaries for loans of money. It was, however, soon observed that it was much better for the missionary to give outright what he was able,

rather than loan money. The influence of the missionary was much impaired when between the pastor and the missionary the relation of debtor and creditor existed.

REMOVAL TO BROUSA

During three years (1859-62) my associate and myself, sometimes together and sometimes separately, made many tours through our extensive field. We both became convinced that the field was too large for efficient administration from Nicomedia as a center. The situation was fully set forth by Mr. Parsons in the annual report of 1862, and a request was made to the annual meeting that the field be divided into two parts, the northern part to be occupied by Mr. and Mrs. Parsons, with Nicomedia as the center, and the southern part to be occupied by myself and wife, with Brousa as the center. The request was granted, with the understanding that we should carry on the work, each in his own field without associates, because we were so near to Constantinople that we could easily, in case of need, consult the missionaries there.

With our little boys Joseph and Edward we reached Brousa July 22, 1862, and there for six years had a very happy home. There our son Frederick, and our two daughters, Elizabeth and Fannie, were born. Brousa proved more pleasant and healthful than Nicomedia, where we all had suffered from malaria. I had kept at work, but only with the aid of frequent doses of quinine. Occasional attacks of fever, however, followed me.

In the sketch of Dr. Schneider reference is made to the historical city of Brousa and to the inauguration and growth of the missionary work. After his departure in 1848, Brousa remained without a missionary until our arrival—14 years. The language of the whole province was mostly Turkish, and it was a great help to be able to use freely both Turkish and Armenian. There were already three evangelical churches,

and Protestant brethren in 15 places, from 10 to 200 miles distant from Brousa. It was my good fortune to have as co-workers two pastors, two preachers, two teachers, and two colporters with three other helpers. I visited them all once or twice a year, to counsel and encourage them, to remove differences, to relieve the persecuted, to preach the Gospel, administer the sacraments, and solemnize marriages. Such offices devolved on me, since, outside of Brousa, there was but one ordained man among all my co-laborers. These visits involved long and wearisome journeys on horseback, and took me away from home about 100 days of each year. Within four months I traveled 800 miles, and during 10 years' residence in three interior cities—Nicomedia, Brousa, and Manisa—I must have traveled, mostly on horseback, 10,000 miles. These journeys were attended with no little danger, for the roads were infested with highway robbers, as was natural in a land where the government was weak and where men were made desperate by oppression and poverty. Three of my fellow missionaries were killed by robbers—Mr. Merriam and Mr. Coffing in 1862, and Mr. Parsons in 1880. Hence it was a joy to get back home alive from each successive tour. The first duty on reaching home was to fall on my knees and give thanks to God, and the second duty was to go into an outside room and change all my clothes, for on returning from my tours I unfortunately brought with me guests my wife did not welcome.

A CALL FOR PRAYER

The civil war was a trying time for missionaries. No words can express our anxiety and distress during this period. My sister's only son, a son of Dr. Dwight, two sons of Dr. Schneider, Mr. Christie, Mr. Pettibone, and Mr. Dunmore were in the war, and four of them lost their lives. There was no Atlantic cable and steamers were slow; hence we had to

wait long for news. For the first two years defeats of the Union armies were many and victories few, and the first news, coming through English channels, was colored by prejudice. It was not until after the victories of Gettysburg and Vicksburg that light began to dispel the gloom, and assurance of the ultimate victory of the Union cause gladdened our hearts.

At the outset of the war the officers of the Board sent to all missionaries the call for retrenchment. Hence advance movements were blocked, some schools were closed, some native workers dismissed, aid to churches diminished, and not a few missionaries strained their own reduced salaries to help sustain the work. The test of the new and feeble churches was critical. We cried to God that the faith of our co-workers and of the churches might not fail.

Another call for prayer arose from the fact that in some parts of the mission field practical Christianity was on the wane. The reformation had been primarily one of doctrine; yet the end aimed at was reformation in Christian living. It was with great grief that we saw signs of spiritual decay. The land was just awakening from the sleep of ages, and few realized that the fruit which the Master of the vineyard demanded was a holy life.

A CONFLAGRATION

In the cities of Turkey where the houses were of wood and close together, the streets narrow, the water supply poor, and fire engines lacking, conflagrations have ever been frequent. Time and again the early missionaries in Constantinople were burned out.

On September 19, 1863, both danger and deliverance came to us in Brousa. In the afternoon a fire broke out in the Armenian quarter and raged until midnight. The flames were driven up the hill directly towards our house, but while

the house in front of ours, and only 150 feet away, was burning, the wind suddenly changed and our house was saved. Seeing the flames advancing my wife and the servant, in my absence, packed seven boxes of books, and carried our bedding, furniture and clothing to a neighboring mulberry garden. The Lord gave to the dear wife wonderful courage and calmness. Over 600 buildings were burned and 4,000 people were left without shelter. News of the fire reached me in Constantinople, and the next day, crossing the Sea of Marmora and mounting a horse, I rode 20 miles on a gallop to Brousa. The burned district was a sad sight, stripped of shops, houses, schools, and churches. Yet what a relief to find the brave, loving wife and children safe and our house and goods uninjured! With heartfelt gratitude we fell on our knees to thank God and renew our consecration to his service.

A TRIP TO EUROPE

During eight years in Nicomedia and Brousa my wife and I had many attacks of malaria and had become debilitated. Hence at the annual meeting in May, 1867, we were authorized to visit Frazensbad in Bohemia at once. Dr. E. E. Bliss and wife went with us. Our journey up the Danube by steamer from Ruschuk to Bazias, and thence by rail to Frazensbad was very interesting. Frazensbad is distinguished for its mineral waters and "mud" baths. One lies in a bathtub filled with peat mud, impregnated with iron, for 15 minutes, and finds it a powerful tonic. Our sojourn of six weeks was restful and invigorating.

While there we were invited by the British Branch of the Evangelical Alliance to attend the General Conference at Amsterdam, all our expenses to be paid by the Alliance. This organization, centered in London but with branches in Europe, had shown itself friendly to our work by demanding religious liberty for our persecuted Protestants, including

some 30 baptized Turks. We were invited to Amsterdam to report as to the evangelization of Turkey.

The Conference was a great success. The people of Amsterdam did all they could to make it pleasant and profitable. The meetings, presided over in turn by the ministers of the government, were held in a large hall adorned with the coats of arms of the principal countries of Europe and America. There were present 237 foreign guests, including Doctors Guthrie and McCosh of Scotland, Krummacher, Tholuck and Lange of Germany, Pastors Fisch, St. Hilaire and Pressensé of France, Prime and Schenck of America, with 13 other Americans. The exercises were in German, French, Dutch and English. All dined together daily in a large hall. Elaborate reports on the state of Christianity in the various countries were read. The report from America ended with an invitation that the next General Conference be held in New York. Thanks were returned, but the thought was expressed that America had no need of the Alliance. English delegates replied that the Alliance had need of America. The American missionaries expressed thanks that they and the native Protestants had often been favored with the friendly protection of representatives of Great Britain.

The chief addresses in English were given by Prof. McCosh and Dr. Guthrie, and the writer gave an address on "American Missions in Turkey."

At the close of the conference the "Fourth National Missionary Feast" of Dutch Christians was held near Haarlem, at which 15,000 people were present. At this meeting Rev. Tomas Boyajian and Dr. E. E. Bliss made addresses.

On the invitation of the Turkish Missions' Aid Society, organized after the Crimean war, we went to England, and Dr. Bliss and myself addressed missionary meetings, made up mostly of members of the Anglican church. During our 12 days' stay, we had delightful interviews with many English people.

We made our return journey via Paris and Marseilles, and reached our Brousa home in October. Thus ended a journey of 17 weeks, during which God had kept us from accident and sickness, had given us increased strength, and the opportunity of speaking a word for his cause to many friends.

ASSOCIATES

We entered on our work in Brousa in 1862 without the expectation of missionary associates, but, weakened by malarial fever, obliged to make long and wearisome journeys, with an inadequate force of native laborers, I was unable to bear the strain. Fortunately Rev. Sanford Richardson and wife, on their return from America in August, 1866, were authorized to come to our help. I was thus enabled to take my family to a town on the Sea of Marmora for change of air and sea-bathing, but the fever returned, and after six weeks we started for home by way of Constantinople. We were entertained by Dr. and Mrs. Riggs, and here I was confined to bed for several weeks. Quinine no longer sufficed to break up the fever, and the doctor gave me a mixture of arsenic. Thereupon my stomach became utterly disordered. I seem to have been saved from collapse by a Turkish drink called "salep," made from the flour of a root with milk and sugar. Under the care of my good angel I slowly recovered, and was able to return to Brousa in November. This was the only severe illness I ever had.

FAREWELL TO BROUSA

During six years' residence in Brousa that on which my wife and I expended the greatest effort, that which caused the greatest heart-ache and drew forth the most earnest prayer, was the Brousa church. The Gospel seed had been sown by Dr. Schneider. With aid from the Hamlin fund a substantial chapel had been built, and a parsonage purchased.

The church was in a central position, able to exert a powerful and beneficial influence on the whole province. During the pastorate of Rev. Sdepan Utudjian (1850-61) wide-awake young men and women were added to its membership. The brethren were upright and estimable men. We loved the people and received from them naught but kindness and appreciation. The church had become self-supporting, and, reckoning from the beginning, the total membership numbered 126. With all this, the church lacked wise spiritual leadership, was often distracted by petty differences, and from want of harmony never attained the growth and wide influence to which it was called of God.

The dearth of godly and able workers was the great handicap in all our work. Three preachers came to us from the Central Turkey mission, but they did not stay long. First alone, and then with the assistance of Mr. Richardson and a native teacher, I taught a station class of young men, hoping that some of them might be prepared to serve village congregations. Some fruit came of these efforts, but not such as we desired. Hence it was a constant grief not to be able to secure suitable preachers and teachers for the 10 Protestant communities scattered over a field 200 miles long and 100 broad.

In two places I had special rejoicing. One was a Greek town called Demirdash, of several thousand inhabitants, five miles from Brousa. Greek friends in this place became enlightened through interviews with brethren of the Brousa church, and for years patiently endured persecution at the hands of Greek ecclesiastics. In 1866 the Protestant community of Demirdash numbered 82 souls, and a chapel was completed, which cost \$700. Most of this money was given in America through the soliciting of Rev. Mr. Kalopothakes, a zealous Greek who was educated in America and labored for 50 years in Athens. Finally, in 1867, a church of 13 members was organized, and Mr. Apostle Egyptiades was

invited to be the preacher, and served the church for several years, until called to a larger field. I grieve to say that in after years this church, by reason, in part, of the inability of the American Board to render aid, was left without preacher or teacher. The original members died, some of their children moved away, some returned to the national church, and the chapel was closed. On my visit to the place shortly before leaving Turkey, a Greek friend who went with me through the town kept repeating the Turkish words, "*Koyoun chok, choban yok*," "Many sheep, no shepherd." Alas that this should be the epitaph of the first Greek evangelical church in Turkey!

One hundred miles east of Brousa there is a group of five Armenian villages, with a total population of 20,000. On my first visit to the central village called Mouradchai, there was one man named Bedros, whose Christian spirit and love of the Bible impressed me. He was employed by a Turk of a neighboring village to take care of his silk worms, and in intervals of rest was wont to read the Turkish New Testament to the Turks who gathered around him. At the close of the silk worm season, it happened to this Turk as to many others that the silk worms failed to furnish any cocoons, whereupon the Turk, declaring that Bedros had neglected his business in order to read the Bible, beat him so severely that he died. The example of Bedros in his life, and in his prayers for his enemy while on his death bed, greatly impressed the people, and soon after he died, 15 Armenians petitioned us to send them a preacher. In 1865 I visited Mouradchai and held meetings for five days. The Protestant community, organized the year before, numbered 98 souls. Out of extreme poverty \$80 was given in one year for their school, and \$30 for Bibles. They promised \$400 for a chapel, if an equal sum could be secured from the West Building Fund. The chapel was built, and in 1865 a church of nine members was organized, and put for a time under the care of the pastor at Bilijik.

For years the church grew, but owing to the death of original members and the poverty of the people did not attain full self-support. In 1894 aid was discontinued, and since that time the church has been disintegrating. Dermidash and Mouradchai, fruit of my early love and most earnest efforts—I grieve over them as over lost children!

Our successors in the Brousa field were Dr. and Mrs. Schneider, Mr. and Mrs. Richardson, Mr. and Mrs. Baldwin, Dr. and Mrs. Crawford, and Mr. and Mrs. McNaughton. The Schneiders, Crawfords, and McNaughtons remained but a short time. In about half the outstations services have been maintained up to the present time (1915), and in two villages new churches have been organized and chapels built.

A bright feature has been the Girls Boarding School, inaugurated and for many years managed by Mrs. Baldwin, with wise and unwearied efforts, and supported by the Woman's Board of the Pacific. Miss Cull, Miss Allen, and Miss Jillson have in turn had charge. For its high intellectual and religious culture the school has been a great joy to the people.

OUR FIRST FURLOUGH

On returning to Brousa from our European trip, we had resumed our labors with fresh courage, but after several months malarial fever again appeared, and in May, 1868, the annual meeting, on the advice of Doctors West and Pratt, authorized our return to America. After nine years and seven months, we left our work and friends with great reluctance, and reached Boston, August 16, 1868, much improved by the voyage of 7,000 miles. It was 10 o'clock at night before we reached the wharf where the big steamer was made fast. Relatives and friends had been waiting five hours. When they caught sight of us they began to sing:

“Home again, home again, from a foreign shore.”

Nothing would satisfy our relatives save that we go home with them that night. Five children were fast asleep in their berths, but kind ladies helped dress the children, and we were soon taken to the home of our sister and her husband, Mr. and Mrs. A. N. Hardy.

The officers of the Board warmly welcomed us. The wise Dr. Anderson has resigned, but the warm-hearted Dr. Clark had taken his place. Downright earnest and outspoken man, what searching questions he had to ask! It was a great joy to meet in Boston my sister Harriet and her daughter, Mrs. Corbett; also my Aunt Jane Miller, just before her death. She was a saintly woman, whom as a boy I loved and revered. What a delight to meet James Merriam, my roommate of 1850, Mr. Little, the head of the firm which I served, and half a dozen other dear friends of my youth who had happily married, but who, alas, had not a child in their beautiful homes!

On Sunday I preached at Auburndale, and what was my surprise when Deacon Burr sent me \$20. What a joy to the missionary to be able to pay his own expenses and save the Board's money!

After seeing many dear friends, we came to my wife's home in Lewiston, Maine, most grateful for God's abounding mercies during the long separation. Here for six years I had spent most happy vacations, and had helped on the farm; here we were married; and here again we found the old oaken bucket, and the flat top apple tree, laden with delicious fruit! Were there ever such pies and cakes and brown bread and baked beans as came forth again from the same old brick oven!

ANNUAL MEETING OF THE AMERICAN BOARD

In October we attended the meeting of the Board at Norwich, Conn., a good meeting where elaborate papers were read

by the secretaries, and addresses given by two missionaries. At a meeting of ladies my wife made a brief address which greatly pleased the audience. She told them that with her the missionary and the maternal questions were settled at the same time. One good lady, wealthy and intelligent, sent a friend to beg of her the gift of one of her little daughters.

That which most interested me was a long and earnest discussion on the question of how to care for retired missionaries and for the children of missionaries sent to America for education. Dr. Poor, missionary from India, made the best speech. He declared that what was needed was a fund for the support of retired missionaries and the education of missionary children. If there were such a fund the Board would no longer be obliged to take money for these objects from the current gifts of the churches. In order to save its revenue for the regular missionary work the Board had wisely gathered special funds for various objects. Why not secure a special fund for retired missionaries and missionary children? Such a fund, he was sure, would be a great relief to the minds of missionaries. To all of which I said Amen! Maybe Dr. Poor's proposition will sometime be accepted.

A HOME AT LAST

Before and after the meeting of the Board at Norwich wife and I made many missionary addresses and had to decline many more. We were anxious to find a place of residence where we might get rid of malaria. Our friends, Mr. and Mrs. Hobart, had sent their invalid son to Faribault, Minn., and the Rev. James W. Strong, pastor in that place, whom we met at Norwich, strongly urged us to go there. This seemed a providential opening.

We journeyed west to Athens, Ohio, where we spent 11 days with my mother. Tears of joy ran down her cheeks

as she embraced her son and daughter and five grandchildren, and we thanked God together for permitting us to meet once more. We had short visits with my brothers in Lancaster and Columbus, Ohio, and reached Faribault, December, 1868. At the station were Pastor Strong and Deacon Russell with their sleighs, who took us to the house which friends had hired for us, and which they had provided with a big base burner and other furniture. The ladies of Plymouth church served us a hot supper, and left a week's supply of food. Did ever missionary's family receive a more generous welcome! With five little children, safely to have reached the end of a journey of 8,500 miles and of five months' duration—surely no one will wonder that our hearts burst with praise and thanksgiving. Such was the warmth of our welcome that we forgot the intense cold, thirty below zero. My wife hung up her dress on the wall of the bedroom, and in the morning the frost held it fast.

LIFE IN MINNESOTA

To fully recover health, the officers of the Board thought best that we remain in Minnesota two winters. This was wise, for it took a long time to freeze out all the microbes which we had brought from Turkey, and to recover vigor of body.

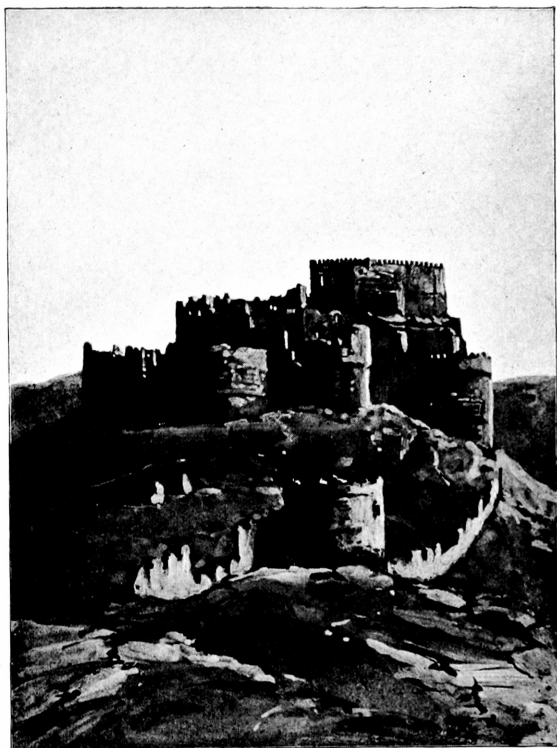
During our residence in Faribault, the kindness of the pastor and members of Plymouth church never ceased. One evening I gave an address to the Young Men's Christian Association, and, returning home, found that a lively company of 80 ladies and gentlemen had taken possession of our house, had made a kettleful of coffee, had loaded the table with cake and pies and had filled the pantry with good things. Soon my wife and eldest son, dressed in Turkish costume, came out to welcome me in Oriental style. Professor Noyes

of the Blind Asylum expressed the pleasure of Plymouth church that we had come to sojourn among them, and offered us the freedom of the town!

I was very glad to be able from time to time to aid the pastor by preaching, especially during his recovery from a severe accident in Hartford, Connecticut, in 1870.

While in Faribault, I was invited to preach in many places, and for some weeks supplied the pulpits at McGregor and Dubuque, Iowa, and Jackson, Mich. I also gave addresses on "Turkey, Past and Present," "Turkey and the Turks," "Faith in the Success of Christian Missions Confirmed by the Providence of God," etc. It was a great joy that in visiting Minnesota, Wisconsin, Iowa, and Illinois, I was favored, in every case, by a direct invitation from the pastor. Thus I was sure of a generous welcome. The morning service was given me, and in many places I addressed union meetings at which from two to five pastors were present. I told the origin and growth of the missions in Turkey, and presented a bird's eye view of the work. I asked for no collection for the Board, and no compensation for myself, but pastors or church committees always paid my traveling expenses, and saved me from the necessity of drawing on the Board. It was an ideal arrangement and brought me in happy touch with pastors and their families. Interviews with pastors in their homes enabled me to say many things to arouse their interest in missions which I could not say in public. Thus during our stay in Minnesota, I gave more than 200 addresses and sermons and met in their homes and at state conferences over 500 pastors.

Physically, socially and spiritually our first furlough was of great advantage to the whole family. The climate of Minnesota invigorated us. The fellowship of Christian people gave us refreshment and stimulus. Our little boys were able to go to school, and two of them united with Plymouth church. Declining three invitations to accept a pastorate,



KOURDISH CASTLE NEAR VAN, RUINED BY TURKS

The Armenian villagers were better off under the old Kourdish feudal chiefs who at least protected them from exploitation by others.

and thankful to God for good health, we prepared to resume our missionary work.

SECOND DEPARTURE FOR TURKEY

Again bidding farewell to friends, we sailed on May 11, 1871, and arrived at Constantinople on June 5, 24 days from Boston, including stops of two days, each, in Liverpool and London. On passing down the Bosphorus we were delighted to see, high up on the bluff on the European side of the strait, half way between the Black Sea and Constantinople, the first grand building of Robert College, fittingly called Hamlin Hall.

A NEW FIELD OF LABOR

In order that we might avoid fresh attacks of malaria the annual meeting of the Western Turkey Mission, then in session in Constantinople, voted to locate us at Manisa—the ancient Magnesia—on the plain of Lydia, 41 miles by rail northwest of Smyrna. Rev. and Mrs. Theodore A. Baldwin had but recently settled there. Dr. N. G. Clark, secretary of the Board, who was present at the annual meeting, said that the Board wished to make Manisa a strong station, with three married missionaries and two young ladies for a girls' school, together with a station class for young men which might develop into a theological school for Greeks. Thus there loomed before us the view of a delightful service. We reached Manisa, June 20, 1871.

The section of western Asia Minor, which included the sites of the seven churches of the Apocalypse, had been occupied by missionaries of the Board for 40 years. Smyrna was the center of their literary labor. In this seat of money-making and pleasure-loving people, however, spiritual fruit was disappointing. So when in 1870 Mr. and Mrs. Baldwin were sent to cultivate this field, it was thought best that they reside,

not in Smyrna, but in Manisa. Smyrna, however, was the capital of the province, and the real center of influence, and after a few years again became a missionary station.

Manisa, situated at the base of Mount Sipylus, with the great plain of Lydia in front, through which ran the classical Hermus, was a pleasant place of residence. The city had a population of 35,000—Turks, Greeks, and Armenians. The chief drawback was the heat, ranging for months from 80 to 100 degrees. The air, however, was dry, and nearly every afternoon there was a refreshing breeze. By authorization we purchased a Turkish house, large enough for our two families and a girls' school, and furnished with abundant water, fresh from the mountains. Here, in August, George, our fourth son was born.

The spiritual aspects of the work were not without encouragement. The ecclesiastics looked upon us as intruders, but not a few Greeks and Armenians welcomed us as bringers of good tidings and teachers of a pure Christianity. Indeed, quite a number of families had professed themselves Protestants, and for a year or more regular worship had been maintained. A few Turks also came to almost every religious service. Eventually a Greek evangelical church was formed, which with some aid from the mission, built a chapel and for years had an encouraging growth. In December, 1871, Miss Phœbe Cull arrived and in due time opened a school for girls.

Thirty-six miles from Manisa is the ancient city of Thyatira (Rev. 2: 18–29), called by the Turks Ak Hissar. None of its ancient glory survives. Though situated in a very fertile region, growing wheat, cotton, fruits, and madder-root, it is a poverty-stricken place, and the poverty is due to intemperance and laziness. In 1871 Thyatira had a population of 15,000, of whom two-thirds were Turks and the remainder Greeks and Armenians. For 20 years there had been a small evangelical church in the place, but its growth

had been hindered by quarrels among the brethren and inefficient preachers.

Sixty-four miles east of Smyrna is the city of Aidin, of 20,000 inhabitants, mostly Turks and Greeks. Here are found many remains of antiquity in the shape of marble columns, pedestals, capitals, statues, and sarcophagi. Aidin gives its name to the province. Thirty-eight products of the soil are said to be exported from this province. The fig, however, is the great specialty. What is known throughout Europe and America as the Smyrna fig is produced only in this province. Other varieties of fig are delicious fruit when ripe, but the Smyrna fig is the only one fit for export. In 1871, 40,000 camel loads of figs were sent to Smyrna for export.

On my first visit to Aidin I lodged with a Greek Protestant, who had given to the Board a house which was used as a chapel. The evangelical work had been in progress for a dozen years and a church of 15 members had been formed. It was a great hindrance to the work that the weekly market day was on Sunday. The observance of the Sabbath therefore was a severe test of the sincerity and firmness of the brethren, and some of them backslid. Here too, as at Thyatira, and indeed throughout the province, intemperance and sodomy were fearfully prevalent. How difficult to evolve a pure, spiritual, Christian community among such a people!

The history of the Smyrna church saddened our hearts. After a period of 30 years, during which many worthy preachers and missionaries had labored in Smyrna, there remained but three families of the original Protestants. The church had been depleted by death, by the lack of harmony, and by the spiritual leanness of the survivors. I found, however, quite a number of new brethren, and with them and other Christian friends I had sweet intercourse. For a year I came frequently to Smyrna, to preach and visit among the people. The Protestant chapel was an uninviting structure in an undesirable quarter, but in after years by the labors

of our successor, Rev. Marcellus Bowen, a respectable church was erected in a central position, and came to be used by two good-sized congregations, one of Armenians and one of Greeks. Under the able ministrations of Armenian and Greek pastors these congregations became efficient and self-supporting churches. Among the Greeks Rev. George Constantine and Rev. Mr. Moschow labored for years with marked success.

On educational lines missionary labor in Smyrna has been remarkably successful. Even worldly-minded Greeks and Armenians and Turks were ready to pay for the education of their children and were glad to have them in a pure moral atmosphere. Witness the Normal Kindergarten school, established by Miss Nellie S. Bartlett, the American Collegiate Institute for girls long under the care of Miss Emily McCallum, and the International College, remarkably developed by Dr. Alexander MacLachlan.

In half a dozen other towns and cities in the Smyrna field Protestant congregations have been gathered, and in some of them evangelical churches have been formed. In the flourishing towns of Pergamos and Philadelphia, each with a large Greek population, there were evangelical brethren, but no organized Protestant community. The sites of the other three of the Seven Churches, namely Sardis, Laodicea, and Ephesus, have long been but heaps of ruins. The ruins of Ephesus are near the railway station midway between Aidin and Smyrna. Modern excavations have uncovered the ancient city and the site of the temple of Diana, and Ephesus is a place easy of access and well worth visiting.

For four months of 1872 Mr. Baldwin and myself and a Greek teacher taught a station class of five young men, three of whom became helpers in the missionary work, and one, Mr. Pandeli Philadelphes, after a theological course in the seminary at Marsovan, became pastor of the evangelical Greek church at Ordou near Trebizond. He has been an able preacher, a wise administrator, a friend of everybody, greatly

beloved. In a ministry of more than 30 years he saw his church grow to a membership of several hundred, and become self-supporting, active, influential, the largest Greek evangelical church in Turkey. I found out the worth of the man while he was our cook, and no single service in my missionary life gave me so much satisfaction as to have helped introduce this man to the ministry.

. CALLED TO CONSTANTINOPLE

While at Manisa I received repeated calls from the Central Turkey Mission to teach in the theological seminary at Marash. It was a call to a very attractive service, but I referred the decision to the mission to which I belonged, and the mission in May, 1872, decided the question by inviting me to come to Constantinople, to edit our weekly religious newspaper, the *Avedaper*, published in three forms—Armenian, Armeno-Turkish, and Greco-Turkish—and three illustrated monthly papers for children. The cordiality of the invitation was very gratifying, and I was glad to come to the help of Dr. E. E. Bliss, who had borne the burden of editorship for 12 years. We parted with regret from the friends in Manisa and Smyrna.

Arriving at Constantinople, we took up our residence in the house, in Bebek, which Dr. Hamlin had built with the stone of his famous bakery. On the other side of the street was Bebek Seminary, where Dr. Hamlin had labored for 20 years to prepare young men for the ministry, and where for seven years he had taught the first classes of Robert College. The village of Bebek, built on the sides of a little valley extending from the shore of the Bosphorus to the top of the bluff, had long been a favorite place of residence for English and American families. Here for 26 years we had a happy home. Here the English speaking people formed a union church, of members from half a dozen English, Scotch, and

American denominations, and for over a half century worked and worshiped together with the utmost harmony. Dr. William G. Schauffler was the first pastor, and after his retirement, in 1873, I was chosen to succeed him, both of us serving without compensation. At our invitation missionaries, teachers of Robert College, and other ministers filled the pulpit.

A GREAT BEREAVEMENT

At the beginning of our missionary service in Constantinople, the first lesson the Heavenly Father taught us was one of sorrow and submission. In September we sent our children to school; the two oldest boys, Joseph and Edward, to the preparatory department of Robert College, and our third boy, Frederick, and his sisters, Lizzie and Fannie, to a private school in Bebek. Hardly three weeks had elapsed when the little girls were seized with diphtheria, and after a few days died, Fannie on October 16, aged five and a half, and Lizzie on October 24, aged eight years. Like gazelles on the mountain, they had never been ill. We knew not what the disease was till they were dead.

At the two funerals many sympathizing friends were present. Dr. Schauffler, Dr. Hamlin, and others spoke sweet and tender words, and the children of the school sang beautiful hymns. The little bodies were buried in the missionary cemetery on the top of the hill above our house, a sweet resort for prayers and tears.

Fannie was our pet, always yearning for love and caresses. At the evening prayers she always had her verse, and before she breathed her last she said to her mother, "Mamma, when I go to heaven, I will get right up in Jesus' lap, and will say to him, 'Suffer the little children to come unto me,' and all the verses I know." Precious Gospel! which tells us of a Saviour whom a little five-year-old girl could know and love and trust!

Lizzie was her mother's helper, caring for baby George and busy about the home from morning till night. The little girls were beautiful complements to one another. Once a lady guest, observing how sweetly the children played together, said to Fannie, "How is it that you and your sister never quarrel?" "Why," said Fannie, "Lizzie lets me and I let her."

Thus once and again the Lord smote us; in love, however, not in anger. He came to transplant to his heavenly garden our two sweetest lilies.

In 1874 the Lord comforted our hearts by the gift of a third daughter, whom in gratitude we named Grace. For five years she brightened our home, but in 1879 she too, dying of a throat distemper, was added to our treasures in heaven.

EDITORIAL EXPERIENCES

For the publication of the mission periodicals I received a permit from the Turkish minister for foreign affairs, and signed a paper making myself amenable to Turkish law so far as the periodicals were concerned. In regard to all our publications the missionaries have ever been scrupulous to conform to Turkish regulations. Never once in 95 years has any book or tract or newspaper been published by the mission secretly or under any disguise. Whether we liked it or not we obeyed the law. Since we lived in Turkey this was no more than our duty.

Yet the press law, especially under the rule of Sultan Abdul Hamid, was rigorous and arbitrary. We were forbidden to use in publications such words as Armenia, Macedonia, liberty, union, and many others. We could not criticise any Turkish official or any act of the government. On the contrary, we were expected to take notice, in a manner highly complimentary, of the Sultan's birthday, the anniversary of his accession to the throne, and various other pub-

lic functions. The day before the publication of the papers two censors came to our office in the Bible House, to read the entire proofs. They deleted words, sentences, paragraphs, or whole columns at pleasure. Whatever was deleted, no blank space was to appear, and for all new matter the editor was held personally responsible. So we had to keep on hand all sorts of emergency material. Signed copies of the papers were sent at once to the press bureau and there the papers were scrutinized afresh, and woe to the censor who failed to please his superior. In spite of all this rigor the missionaries have always been on good terms with both the censors and the press bureau. Our papers during 50 years were suspended only thrice and for a few days. Other editors, whether native or foreign, Turks or Christians, have frequently been called to account, and have been subjected to fines, suspension, or suppression.

Whatever success may have attended my editorial service was largely due to my faithful assistants.

Mr. Andon Karakashian, the chief translator, a quiet, modest man, educated in Europe, was a master of the Armenian language and versed in Armenian history, himself an author. He had a fine taste, a clear and concise style, and left no piece of work unfinished. To go over with him his Armenian translation was always for me a lesson in language, for which I was grateful. He served with great fidelity for more than 20 years.

Mr. Antranig Ayvazian, the Turkish translator, was a man of bright mind, a very rapid worker, and a faithful friend. Coming to America in 1884, he studied medicine and for many years served New York as a city physician.

Mr. Sdepan Sarkisian was for more than 20 years a careful proof-reader and a reliable business agent. Foregoing marriage, he gave the fruit of a life of labor to his sister, first to provide for her a suitable dower and then to care for her and her children when she was left a widow:

Another assistant in the Turkish department was Fetullah Keiffi Effendi. Born in Kourdistan, of a Kourdish father and an Arab mother, educated in the school of a famous mosque, he was proficient in Turkish, Persian, and Arabic. He became convinced of the truth of Christianity by reading the Bible. Escaping from Mosul, he came to Constantinople in 1873, and for five years served on the Bible Revision Committee and was my assistant in the criticism of Turkish translations. Many Turks knew that he was a Christian, but so gentle were his manners and so sweet his spirit that no one molested him. He died prematurely of pneumonia, greatly mourned. Read the story entitled: "A Muslim Sir Galahad," by Henry Otis Dwight.

The papers were also indebted to the many unpaid correspondents for valuable articles, reports of religious meetings, and items of news. Thus there grew up a community of interest and solidarity of feeling among those who, by reason of the expense of travel and other hindrances, could never meet face to face. Thus, too, on special occasions, such as the erection of a church, or in case of a conflagration, epidemic or famine calls were made on the strong churches to help the weak, contributions were acknowledged, and the doings of charitable and evangelistic committees were reported.

The chief joy of my editorial service was that through the agency of the papers I had the opportunity week by week to make known the teachings and tell the story of the Christ. Thus I aimed to enlighten the minds and elevate the thoughts and deepen the spiritual life of the Christian population. Every aspect of Christian truth was presented, but controversy was avoided. Answers were given to opponents only when the views and acts of the missionaries and their Christian brethren were misrepresented.

During an editorship of 12 years (1872-1884) our weekly papers were twice increased in size and the subscribers were

doubled and trebled. With all the assistance that was available, a great deal of editorial work, proof-reading, and business fell to my lot. A fourth part of the weekly paper was given to political news, domestic and foreign, and its preparation, especially in times of political unrest, massacre, and war, required special caution. Circumstances allowed me no vacation, summer or winter, for 12 years, except on two occasions.

In 1879, I had an attack of sciatica, and by advice of physicians spent three months in Aachen, Germany, and in Switzerland. During this vacation I was requested to go to Basel and attend, as the delegate of the Turkey missions, the General Conference of the Evangelical Alliance, and there I gave an address on "Religious Liberty in Turkey."

Again in October, 1882, I was so exhausted by labor that my fellow missionaries divided my work between them, and told me to take a vacation. Thus I was enabled to make a most enjoyable and profitable journey in Egypt and Palestine. It was just after the occupation of Egypt by the British army, and the missionaries of the United Presbyterian Church had but recently returned to Cairo and other stations. I became greatly interested in their work, and visited places of importance on the Nile as far up as Luxor. Returning to Cairo, I was invited by Mr. Thomas Cook to join a party under his guidance, and so had the satisfaction of visiting Jerusalem and other places of interest, including Beirut. This journey furnished material for fortnightly articles, for a year, on ancient and modern Egypt and Palestine.

On February 6, 1884, my editorial work ceased, and Messrs. H. O. Dwight and I. F. Pettibone took charge of the three weekly papers until Dr. H. S. Barnum, the chosen editor, should return from America. That evening, for the first time in 12 years, I returned to my home in Bebek without "proofs" in my pocket. "A very laborious, but a blessed work" was the comment on my editorial service, made on that occasion.

Up to the date above-mentioned subscriptions had been re-

ceived for 2,100 papers, and orders were still coming in. For several years the income for the papers had been about 550 Turkish pounds (\$2,420)—about enough to pay for paper and printing. The annual subscription—\$1.50—equalled a week's earnings of a common laborer in the interior of Turkey, and the list of subscribers was considered very fair for a weekly newspaper. Sometimes a single paper supplied the wants of a village congregation. Nearly one-third of our subscribers were Armenians and Greeks of the old churches, and many orders came from towns and cities where there was no Protestant organization. Thus the publication of the papers was amply justified as an evangelizing agency.

On March 4, 1884, I resigned as pastor of the Union Church of Bebek, which I had held since October, 1873. I expressed thanks to God that I had been permitted to hold the pleasant relation so long, and regretted that on account of my missionary work I had failed to do many things which as pastor I had desired to do.

My last service in Bebek was on March 30, when addressing the young people, I preached on the words, "Almost thou persuadest me to be a Christian." Thirteen young persons had joined the church, but many had delayed to make a decision for Christ. For them and for all the members of the church and congregation I besought the Lord that at last they might all appear, an unbroken number, faultless before his presence.

OUR SECOND FURLOUGH

On our journey we were able to tarry a few days in Naples, Rome, Paris, and London, and had the happy opportunity to address companies of Christian friends, and to add to our store of information in regard to works of art and the lessons of history, ancient and modern.

After an absence of 13 years we reached Boston on June 1, 1884. Our two sons, Edward and Frederick, coming from

Amherst College, were the first to greet us. We were proud of such tall, noble-looking fellows, manly and gentle. Their mother had sent to Frederick a piece of her traveling dress, and the boys, spying us on the upper deck, dashed over the plank as soon as it was in place, and Frederick, clapping the piece of the dress on his mother's shoulder, exclaimed, "I have found my mother." Soon after relatives came and we were taken to the home of Mr. and Mrs. Hardy in Somerville. After dinner 16 of us had a praise-meeting, and nothing could so well express our feelings as Psalm 103. God's great goodness put to rest our doubts, and assured us that his blessings were not measured by our deserts. We attended the commencement of Amherst College, where Edward graduated with honor, and on July 5 were welcomed to the dear home in Lewiston, Maine. Father Davis was in feeble health, but was greatly comforted to see again his beloved daughter and her five sons.

After 29 years I attended the commencement of Bowdoin College, and was surprised to learn that the honor of doctor of divinity was conferred on me. I could not make myself conspicuous by declining the honor, but my inward feeling was, What am I and what my attainments that I should receive such a degree! At the alumni dinner Honorable James G. Blaine, Republican candidate for president, made an excellent speech, showing by happy illustration how the college is honored in her graduates; he thought, however, that the newly adopted elective system should not apply to the freshman and sophomore classes. On invitation I spoke of the very creditable work which the graduates of Bowdoin—Hamlin, Wheeler, Allen, and others—had accomplished in Turkey.

On our journey west we reached Athens, Ohio, on September 25 (1884), and spent a few days with brother George and family and the dear mother.

We found her more feeble than we had anticipated. She

was glad to see us once more and said that God had spared her for that purpose. On October second we met together in mother's parlor to celebrate her 88th birthday. She was able to come in and sit in her rocking chair and smile on us as in early days. After she had received our loving greetings, I read the words, "In my Father's house are many mansions, . . . I go to prepare a place for you," and offered prayer. Then I said: "Mother, you must hold on until we return from our furlough at the West and go back to Turkey with your blessing." Mother, looking up with a smile, replied, "Joseph, don't ask it. It is enough, and if in this month of October or in November you hear that your mother has gone home, just fall on your knees and give thanks to God." Again and again she expressed her firm trust in her Saviour and her joy in the hope soon to be with him. Her one only prayer was that her children and her children's children might meet her in heaven. It was no small trial to part from mother with little hope of seeing her again in the flesh.

While in Columbus, the guests of my brother Milbury and family, we attended the annual meeting of the American Board. After I had made two addresses on the religious and political situation in Turkey and my wife had greatly interested the ladies, we received many invitations from pastors to visit their churches. We had, however, promised to speak at the annual meeting of the Woman's Board of the Interior at Minneapolis. While there, a telegram came from my brother, saying, "Mother has gone home." She had quietly passed away on November 5. She was a dear mother, of the good old Puritan type, distinguished for both grace and grit.

After speaking, by invitation of pastors, in Chicago, Kansas City, Sedalia, St. Joseph, Omaha, Hartington, Norfolk, Sioux City, Minneapolis, Fargo, St. Cloud, Northfield, and other places, on November 18, we reached Oak Park, Illinois, fittingly called "Saints Rest." Here we were welcomed by

Rev. S. J. Humphrey, the genial district secretary of the Board, by Rev. E. D. Eaton, pastor of the Congregational church, and many others, and began housekeeping. What was our surprise, within less than a week, to receive, one evening, an official welcome from four deacons of the church, all very busy men! We made our home in this lovely place until May, 1886. Here our sons, George and Samuel, joined the church on confession, and wife and I by letter. For its elevating social and intellectual life, for its religious activity and generous benefactions, we found no place in America more desirable for residence.

A BUSY VACATION

During our sojourn in Oak Park we had many opportunities to speak on missions. By invitation of ladies' societies my wife accompanied me on several journeys. As on our first furlough (1868-71), so now, it was my good fortune to be invited by pastors and church committees and presidents of colleges, and those who invited me paid my expenses. I was thus enabled to speak in 94 of the principal towns and cities of the middle and western states, and to deliver 331 addresses, lectures, and sermons. In this number are included addresses given in 10 state conferences and in 16 colleges and seminaries. I failed only once to keep my engagement, and the reason was a snow-storm. It was a privilege to meet in the course of a year and a half more than 1,000 ministers, and to be entertained in the homes of many of them. Their hospitality was generous and their words of appreciation most cordial. For good fellowship and happy, cheerful company commend me to our Christian ministers and their wives! I generally gave a sermon and a Sunday school talk in the forenoon and a missionary address or lecture in the evening. In many places from two to five churches joined in the evening service. The themes of some

of my sermons were these: "Every Christian a Preacher," "Christian Consecration," "The Method of Giving," "Conscience." The themes of my addresses, in part, were: "Christian Missions in Turkey a Success," "The Press and Education in Turkey," "The Attitude of the Turkish Government towards Christian Missions," "The Political Situation in Turkey," "The Land and the People of Turkey," "The Rise and Decline of Mohammedanism." Almost without exception I spoke three times on the Sabbath, and in many places remained one or two days longer, to address ladies' societies.

One experience specially gratified me. On a Sunday forenoon I spoke in the Mayflower church, Indianapolis, and in the evening in the Plymouth church. The pastor of the latter church was a very attractive and powerful preacher, but was not esteemed very orthodox. Before the service he remarked that I must not give the people too much religion, nor speak more than 40 minutes, nor be disturbed if people got up and left. It was a fine audience of 1,000 people. I gave them the best address I could, putting in all the Gospel the subject allowed, and speaking with great freedom for an hour. The attention was perfect, and not one person left the house. After the service the pastor and many others expressed warm thanks. Would that ministers might know that in the Gospel of Christ and in the story of the spread of God's kingdom there is power!

THIRD DEPARTURE FOR TURKEY

We had intended to leave our two youngest boys, George of 15, and Samuel of 13, years, and return to Turkey without a child, but as the time of our departure drew near we just broke down and found that we could not at present give up both boys, and so we decided to take Samuel with us. It was very hard to part the two boys, but in Mr. and Mrs.

S. S. Rogers, of Oak Park, we found delightful people to whom to intrust George, and Samuel was glad to go with father and mother. On Sunday evening, May 2, I preached on Christian Consecration, and after the service many of the congregation waited to say farewell and to commend us to the Heavenly Father's care. Frederick, who had just completed his first year in the Chicago Theological Seminary, was with us, and on Tuesday morning, May 5, as the train drew away we watched the dear, sweet faces of Frederick and George as long as we could, and then for a long time tried to stay our tears.

After visits to my brothers and to mother's grave in Ohio, after parting for the third time with Father Davis and with our sons Joseph and Edward and friends in Lewiston and Boston, and after a farewell meeting in the Park Street church, presided over by Dr. Clark and very fully attended, on June 24, 1886, we sailed from Boston. On boarding the steamer we found a telegram, which had just come from Frederick and George, in these words: "Good-by, God be with you, Is. 43:2." This Scripture was a precious word of comfort. Blessed to us had been our visit in the homeland, more precious than ever the love of the dear children and relatives and friends, and most precious of all the assurance that the eternal God was our refuge and that underneath were the Everlasting Arms.

We had a pleasant voyage to Liverpool, and, leisurely crossing the continent, reached Constantinople on August 17.

THE EVANGELICAL CHURCHES OF CONSTANTINOPLE

By request of the Constantinople station, wife and I entered on direct missionary work in the city and outstations. After one year's residence in Bebek, we moved to Pera, in order to be nearer our work in the city, and here we lived for seven years.

The evangelical work in Constantinople for the first 50 years may be divided into three periods, the first of which was the period of seed-sowing (1831-46). The distinguishing characteristic of this period was the intimate relation between the missionaries and the people, and the direct personal labor of all the missionaries with individuals. In 1841 Mr. Dwight received at his house more than 1,000 calls, mostly from persons who desired religious conversation. In 1844 Mr. Goodell spoke as follows to some of the Armenian brethren: "If this work of God go forward for the 10 years to come as it has gone forward for the 10 years past, there will be no further occasion for any of us to remain here, unless it be to assist you in bringing to a knowledge of the precious doctrines of the Gospel the Greeks, and Jews, and others around you." Clearly it was by reason of a wonderful growth of grace in their hearts that the Armenian brethren were prepared to endure the cruel persecutions which followed (1844-46).

The second period was that of ingathering (1846-61). The single aim of the missionaries had been to cast the leaven of the Gospel into the mass of the Oriental churches, with the hope that in time all needed reforms in those churches would be wrought out from within. Had the light of the Gospel been welcomed and diffused, the whole Armenian church would have been revived and restored to Gospel purity, but the party in the church which represented darkness triumphed, and the followers of the light were cast out. The legitimate result was the recognition on July 1, 1846, of the First Evangelical Armenian Church, of 40 members (see Chapter V). Within one year of its organization, 48 new members were added to the church, and within 15 years the total number of persons received to church fellowship in Constantinople rose to 272.

The third period was that of spiritual drought (1861-86). During this period Robert College, the Home School (now

Constantinople College) and the Bible House were erected, the model versions of the Bible in Turkish and Bulgarian were completed, and much faithful and fruitful labor was expended on books and periodicals, but in rearing the spiritual temple, the living church of God—the aim and crown of all our work—Constantinople lagged behind Marsovan, Cesarea, Harpout, Aintab, Marash, and several smaller cities.

Now, if missionaries and native ministers had been called to give an account of their stewardship during this period, it might have been said, and with truth, that the laborers in Constantinople and vicinity, both foreign and native, in caring for the civil interests of the whole Protestant community, in educational institutions and in the publication of books and periodicals, had been serving the evangelical cause throughout the empire.

It might also have been said, and with truth, that in the attempt to evangelize the heterogeneous population of Constantinople, numbering more than 1,000,000, the means at the command of the missionaries and their fellow-workers were utterly inadequate.

One great lack of the evangelical churches was suitable houses of worship. By means of the "West Fund" and the "Hamlin Fund for Church Building," Protestant congregations in many parts of the empire were enabled to erect churches and chapels, but nothing was done for Constantinople. The First Church, organized in Pera in 1846, and the Second Church, called the Langa Church, organized in Stamboul in 1850, worshiped from the beginning in rented houses, or, in the case of the First Church, by favor of the German ambassador, and, later, of the Dutch minister, in embassy chapels. They had the use of the chapel for but one hour of the Sabbath, and in Sunday school work, week-day services and social gatherings were seriously handicapped. Our evangelical brethren were willing to do all they could to provide themselves with church buildings, but they were few in num-

ber and in moderate circumstances, and the erection of churches in Constantinople was of necessity costly. The missionaries fully appreciated the need, and on behalf of the missionaries Dr. Dwight made repeated appeals to the Board for aid to build churches (in the first instance for the Pera congregation), but without success. This failure to aid the church of Pera was a great hindrance to its growth and a serious mistake. To recognize the evangelical brethren in the capital of the Ottoman empire as a church surely implied a measure of responsibility to help provide them with a church home.

More serious than the lack of church edifices was the lack of coöperation between the missionaries and the evangelical churches of Constantinople. In 1858 the Armenian pastors within the bounds of the Constantinople station held a meeting in the capital, and in a communication to the missionaries requested that the churches through their ministers have equal voice and vote with the missionaries in any and all action taken in regard to work among Armenians. In reply, the missionaries agreed to the plan proposed for the formation in every station of a "mixed council" of missionaries and native delegates, in equal numbers, for the management of the evangelistic and educational work among Armenians, with the proviso, however, that requests from the "mixed council" for money from the Board be submitted to the annual meeting of the missionaries for examination and approval, and be communicated by them to the officers of the Board. This proviso was rejected by the native ministers, and the demand was repeated that the "mixed council" have direct communication with the officers of the Board. This demand of the native ministers, repeated on several subsequent occasions, was a great mistake. The Board of right held its missionaries responsible for the disbursement of funds committed to their charge. The missionaries might well commit to a "mixed council," as was afterwards done,

the expenditure of appropriations given for specific objects, but the Board would never release its missionaries from final responsibility for the disbursement of its appropriations.

This question remained undecided until 1883, when the annual meeting of the Board, on recommendation of the special deputation sent by the Board to Constantinople, approved for substance the very proposal made by the missionaries to the native ministers in reply to their demand of 1858. After this action of the Board in 1883, station conferences, composed of missionaries and native delegates, were formed in the different missionary stations for the management of the evangelistic and educational work among the Armenians.

During this long period of 25 years the evangelical Armenians maintained friendly relations with the missionaries, against whom they never alleged any personal complaint, but at the same time there was continued criticism and controversy, with a distinct decline of the spiritual life and of zeal for the cause of Christ. Thus there was a lamentable loss of precious opportunities which never returned. At the beginning of this period the iron was hot and then was the time to strike. Even after the decision of the Board in 1883 it was uphill work. It was, however, a matter of rejoicing that during this long period of coldness and controversy the question at issue did not to any considerable extent affect our Protestant brethren outside of Constantinople and vicinity.

EVANGELISTIC LABOR

Such was the situation when wife and I entered on direct missionary work in 1886. The evangelical people of the city were almost lost in the great and heterogeneous crowd; hindrances to the spread of true religion were varied and multitudinous, and, worst of all, among our own brethren there were many differences and a low spiritual life. It was, however, a joy to us that in all our missionary life we had been

in intimate and happy relations with both pastors and churches, and that now we had not a few beloved fellow-workers. Besides the religious services in English in Robert College and the Home School, there were maintained in different quarters of the city 10 services in three languages every Sabbath. During this period (1886-94) five Armenian and two Greek preachers were engaged in this work. All these were true men, devoted to the cause of God, and we rejoiced to hold up their hands and supplement their work. In evangelistic labor we had also as our fellow-workers Rev. Charles H. Brooks and wife, who for 15 years (1875-90) labored with zeal and ability for the Greeks.

No native preacher lived in the great quarter of Pera, and there, by request of the evangelical Armenian church, we maintained a weekly prayer-meeting and spent much time visiting the Protestant families scattered over several square miles. In one very destitute quarter of Pera, inhabited by Armenian and Greek families, our city missionary gathered a goodly number of poor and neglected children in a Sunday school.

Every Sunday afternoon it was a joy to join with the members of the Young Men's Christian Association in a meeting in the Bible House Chapel.

A ministers' meeting, held every Monday afternoon at the Bible House, afforded the opportunity to criticise sermons, to tell the story of our experiences and to counsel together. We shared our griefs and joys, and came intimately to know and love one another.

Every Monday forenoon the 10 colporters employed by the Bible societies met me for the study of the Turkish New Testament. Several of the preachers also formed a class to study the "Manual of Christian Evidences," published by Professor Fisher of Yale University.

There were almost always a few Turks at the service in the hall of the Koum Kapou Coffee-house in Stamboul, where for

many years I preached in Turkish every Sunday afternoon, and many young Turks came to my house in Pera for religious conversation. I had always at hand a suitable passage in the Osmanli version of the Bible, and this passage I invited my Turkish visitor to read. Thus we had a profitable theme for conversation. In these interviews I never uttered a word in criticism of the authorities or of the Mohammedan religion, but always urged on the young Turks fidelity to duty and loyalty to the government. No form of missionary service afforded me more satisfaction than these interviews.

In 1890 a fresh and very earnest effort was made by a committee of the Pera church and myself in Constantinople and by Dr. Cyrus Hamlin in America, to raise money for the erection of a house of worship in Pera. Native Protestants, with a few Gregorian Armenians and Greeks, subscribed 700 Turkish pounds, and missionaries and foreign friends in Constantinople doubled the amount. Generous gifts were received from friends in America, and in October, 1891, of money already paid, both in Constantinople and America, \$13,000 were placed at interest. Fortunately, years before, a site adjoining the German embassy chapel had been purchased by the Pera church, but, unfortunately, the church was obliged to wait still many years for permission from the government to build. The effort, however, which the church made and the generous aid and sympathy of foreign friends cheered and united the members of the Pera church. An account of the dedication of the handsome new house of worship in 1907 is given on page 333.

In 1880 the American Board purchased a site in the quarter of Stamboul, called Gedik Pasha, for the erection of a house of worship for the Second, or, as it was called, the Langa, church. In 1889 Mr. and Mrs. D. Willis James and son, of New York, visited Constantinople, and I accompanied them to the different places of Protestant worship on a Sabbath day. I had had no previous acquaintance with Mr.

James, but on our way I told him of the great need of houses of worship in Pera and Stamboul, and pointed out to him the site purchased for the Langa church. At the Gedik Pasha Sunday school Mr. James made an address to 400 children, and on our return to Pera, as we were passing the church site, he said to me: "Mr. Greene, the Pera project seems to me a big job, but the Gedik Pasha meeting-house appears feasible, and I wish to say to you that when you put in the foundation for this new church, call upon me and I will give you \$5,000 to assist in the work." I was overwhelmed with surprise and joy. Mr. James gave me his card, and we parted. Months passed. We had been hard at work to get permission to build, and had not received it. I, therefore, wrote to Mr. James, and inquired whether it would be agreeable to him to remit to the treasurer of the American Board the money he had so kindly proffered. Mr. James at once accepted my suggestion, and remitted the money to Boston. This was in April, 1890. Finally, after waiting 21 years, the imperial firman authorizing the erection of the church was received. When in April, 1911, I informed Mrs. James and her son, Mr. Arthur Curtiss James, of this fact, and also that Mr. James' gift of 1890 had by interest doubled in amount, these kind friends were pleased to send me, each, \$2,500 towards the completion of the church. Other gifts were added by native and foreign friends, and but for war the church would have been completed ere this writing (1915). Thus at last the First and Second Evangelical Churches of Constantinople secured houses of worship.

A special care for the outstations occupied much of my time.

ADRIANOPLE

This city was an important town of ancient Thrace, and, restored by command of Hadrian in A. D. 120, took his name. Captured by the Turks in 1361, for 92 years it was the Turk-

ish capital. One hundred and forty miles northwest of Constantinople, on the line of railway between Constantinople and Vienna, it is the most important city of the Balkan peninsula. It had a population of 100,000, made up of Turks, Christians, and Jews. In the city and vicinity there were said to be 50,000 Greeks. Here an evangelical church was formed in 1862, and worshiped in the large hall of the parsonage. The church was served by several good ministers, but had no marked growth. In the course of its history 300 persons were connected with the Protestant community, but in 1893 only 13 Protestant families remained. When, as often happened, the church was without a preacher, missionaries and native ministers from Constantinople visited the city. Adrianople afforded a rare opportunity for spiritual labor, especially among the Greeks, but lack of means prevented continuity of effort, and in late years the church, under very untoward circumstances, has declined in numbers and strength.

RODOSTO

In this city of 35,000 people, on the European shore of the Marmora, an evangelical church was formed in 1852. Up to 1905 the church had sent out nine preachers, 11 male, and 20 female teachers, and nine colporters. Fifty-one members were then absent (14 in America), and there remained in the Protestant community but 61 persons, of whom only 10 were men. The withdrawal of so many vigorous and educated young men and women seriously weakened the church. With a pastor wise in counsel, zealous, and devoted, the church for many years maintained services in two quarters of the city and had an excellent school, but here, too, as at Adrianople, by reason of emigration and of lack of continuity of service the church has dwindled almost to the vanishing point.

DARDANELLES

The town of Dardanelles, called by the Turks Chanak Kalesi, situated midway on the Asiatic side of the strait, until recently contained 10,000 inhabitants, half of whom were Turks. Here Bibles were sold by colporters, and a goodly number of Armenians became enlightened by the study of the New Testament, and in 1880 were recognized by the government as a Protestant community. Fifteen of the number were received into Christian fellowship by the pastor of the Rodosto church, who frequently visited the place. In some respects this was a model community, in good repute in the town, friendly to one another, and, in proportion to their means, liberal and self-denying.

My visits to these outstations were frequent, and on each occasion I was occupied with religious services, with visits to Protestant families, to the Armenian national schools and to the authorities.

A SORE TRIAL

In the experience of missionaries separation from children is one of their severest trials. Missionary children generally find their careers in the land of their parents, to which of necessity they go for education. So our five sons were sent to America, each in his 14th or 15th year. With one exception they pursued their studies in Phillips Academy, Andover, and in Amherst, Harvard, or Beloit college. On their departure, one by one, our grief was mitigated by two considerations. First, we had had each boy with us for 14 years, and had tried by word and example to teach the boys the Christian way and to accustom them to walk therein. They had learned their Bible fairly well, had come to know their need of a Saviour and to recognize their Saviour in Jesus. Secondly, their father and mother firmly believed in God's

covenant of grace, namely, that on the condition of parental fidelity (Gen. 18:19) the God who had had mercy on the parents would incline the hearts of the children to keep his law (Acts 2:39). The last boy to leave was Samuel (May, 1888). We had done what we could to teach him to be self-reliant and manly, but how desolate was home without his cheery voice! And not to return! Yet even here the Lord comforted us. All of our boys have confessed their faith in Christ. At this writing (1916) the oldest son is a farmer, the second a doctor in Boston, the third the secretary of the United Hospital Fund in New York, the fourth a teacher in the Lane Technical School of Chicago, the fifth an electrical engineer in Pittsfield, Massachusetts, and the sixth a student in Amherst College. Four are married, and together they have seven sons and five daughters.

“THE DEAR LITTLE MOTHER” IN HEAVEN

She attended the funeral of an aged Protestant sister and took a severe cold. After a few days congestion of the lungs ensued, which ended in pneumonia. Her heart became so enfeebled that the doctor could do nothing to relieve her. Seeing her low state, I asked her, “What shall I say to the children?” She replied feebly: “I have said all I could, I have prayed all I could. May they be good children. The Lord bless them. Give them my love.” Consciousness left her, and at 11:30 A. M., January 27, 1894, she passed through the pearly gates. Loving hands dressed her in a white robe and laid her in the casket. Amid the flowers she loved so well was a beautiful white cross, with the words “Mother, From Her Children.” Above the casket were the pictures of her boys and of the wives of Edward, and Frederick, and the little grandson Phillips, while at the side hung the pictures of her three little girls who had passed on before her.

Dr. Herrick conducted a fitting funeral service, and kind



AN ARMENIAN TOMBSTONE OF A. D. 934
Evidence of a high state of art.

friends sang the little mother's loved hymn, "I will sing you a song of the beautiful land."

A large company of Armenian, Greek, American, English, and German friends took a last look at the tranquil face, and followed to the Ferikeuy cemetery. Dr. Barnum read the burial service, the mound was covered with wreaths and crosses, and our last tribute of love to the little mother was done.

It was hard to realize that after 42 years of intimate acquaintance and 36 of married life, she was gone. She had scarcely had a serious illness in her life. Her feet and hands were so active in doing good, and her boys, far away, had so much need of her weekly messages of love and counsel and of her unfailing prayers, how could she be spared! Mysterious providence! We cannot fathom it, but we hear the Master say, "What I do thou knowest not now, but thou shalt know hereafter."

THIRD FURLOUGH

After four years of missionary service in Van, my son Frederick was obliged, on account of the high altitude, to withdraw from Eastern Turkey. It was a great pleasure to welcome him and his wife and two children to my home in May, 1894. I hoped that the climate of Constantinople might restore his health and enable him to continue his missionary labor, and that, finding a home in his family, I might be able to carry on my work without a break. My son's health, however, required a complete and prolonged change, and so, after a month's stay with me, he and his family proceeded to America.

For eight months after my wife's death I continued my Turkish preaching in Stamboul, sometimes depressed by the thought that the seed sown was bearing no fruit, and sometimes encouraged by a sign of blessing. One morning, on my way to the Bible House, a well-dressed man stopped me

and began to kiss my hand. When I drew back, the stranger said: "I am an Armenian lawyer, and some months ago I heard you preach in the Stamboul Coffee-house on the words: 'Adam, where art thou?' You recalled to me how at different periods of my life I had forgotten God, and impressed on my mind that there is no fleeing from him, and I have never forgotten the lesson." That the good seed had found a lodgment in this stranger's heart gave me much cheer.

Preaching in Stamboul, religious services in Pera, classes in the Bible House and the general superintendence of the evangelistic work fully engrossed my attention, but my missionary associates urged me to seek a change of scene and service for a year, and by authorization of the Prudential Committee, on September 25, I left Constantinople, and reached Boston, October 20, 1894. During the year's furlough I found a happy home, first, with my son Edward in Boston and, afterwards, with friends in Oak Park, Illinois.

At a reception given me by Mr. and Mrs. Joseph Cook in Boston, March (1895), I read by request a paper on "Religious Liberty and American Rights in Turkey," and a committee was appointed to memorialize the government on the subject. The following week my son Frederick and I were favored with an interview with Mr. Gresham, Secretary of State, and laid before him the need of American consuls in Turkey, and ultimately consuls were sent to Harpout and Erzroum.

As on my first and second furloughs, so now I was invited by pastors, state conferences, ladies' missionary societies, and colleges to address them. The addresses and lectures, east and west, numbered 106 and entailed no expense on the Board. Thus my time was fully occupied, and my heart was made glad by the cordial welcome of pastors and other friends.

By the favor of God, on September 10, 1895, I was married in Ripon, Wisconsin, to Miss Mathilde Hermine Meyer, who

was born and brought up in that city. She taught in the Young Ladies' Seminary in Jacksonville, Illinois; then for six years had eminent success as a teacher in Sendai and Kyoto, Japan. After this service she returned to Jacksonville, and resumed her former position, and remained there until shortly before the time of our marriage. She reëstablished my home in Constantinople and by her unbounded devotion enabled me to continue in missionary work for an additional 15 years.

FOURTH VOYAGE

After seeing friends in America and after delightful visits with Mrs. Greene's relatives in Germany, we reached Constantinople on November 5, 1895. We met with a most cordial welcome from missionary and native friends, and by vote of the Constantinople station took up our residence in Pera, the European quarter, and here on January 25, 1897, the birth of our son Theodore brought brightness and joy to our home.

DEDICATION OF THE FIRST EVANGELICAL CHURCH

On an earlier page mention was made of the raising of funds to build the Pera church. At length, after 14 years of waiting, in September, 1904, the imperial firman for the erection of the church was issued, and, to the great delight of all, the work of erection was begun. Finally, on October 20, 1907, the new house of worship was dedicated. It is a miracle of grace that this church should have survived for 61 years, with no building of its own, with no place for a day school or Sunday school or social meetings, and allowed the use of an embassy chapel for only one hour of the Sabbath. With the interest on the sum invested in 1891, and with additional gifts from Protestant and Gregorian Armenians,

Greeks, Jews, and Turks, there were at last in hand \$25,000, and with this sum, on a site previously purchased in Pera, both a house of worship and a parsonage were completed. The building is of stone and brick, can seat 300, and has rooms in the basement for a day school, Sunday school, and social meetings. The dedication services drew audiences of 500, among whom were many Gregorians, including three representatives of the Armenian patriarch, editors of four daily papers, lawyers, and merchants. The services were held both morning and afternoon, with native pastors, representatives of other churches, and missionaries participating in the exercises. Ten children were presented for baptism and seven young men and nine young women were received into membership, and the Lord's Supper was celebrated. The offerings of the day amounted to \$220. The impression made on the large audiences was very happy. The two English and the four Armenian daily papers gave full reports, and cordially responded to the sentiments of the speakers. Thus the First Evangelical Church had justified its claim to live and witness for Christ, and with the Reverend A. B. Schmonian, educated in Robert College and in America, as pastor, started on a hopeful career.

FOURTH PERIOD OF SERVICE (1895-1910)

Mention is due of two Armenian pastors and one Greek pastor who died during this period.

Rev. Avedis Asadourian, after a theological course in Aintab under Dr. Schneider, taught in the seminary at Marsovan for 10 years and served as pastor at Constantinople for 28 years. He was a devoted and efficient man, of excellent judgment and spirit, unwearied in labors for the poor, the sick, and bereaved. Especially after the terrible massacre in Constantinople in August, 1896, when his house was plundered and he himself escaped death only by a fortunate absence,

he was an angel of mercy to the decimated and impoverished Armenian community at Haskey near the head of the Golden Horn, where he lived.

Rev. Arakel Bedikian, pastor of the Langa church, died when but 43 years of age, and in the height of his usefulness. He was a remarkably attractive preacher, and, better than preaching, with a heart intensely sympathetic he interested himself in the personal life of each member of his church. With a sweet spirit and in a beautiful style he wrote many articles on religious subjects for the Armenian newspapers. An immense company attended his funeral. Even the Armenian patriarch sent two members of the higher clergy to express the sense of loss of the whole Armenian community. A worthy son is now doing a fine work as pastor of the Armenian church of New York.

Rev. Stavri Mikhailides, pastor of the Greek evangelical church, was an exceptionally able, zealous, and spiritually minded man. A fine Greek scholar and an attractive speaker, he was greatly beloved and deeply lamented.

Two other fellow-ministers, one a preacher in Turkish in the Bible House chapel, and the other a preacher in Armenian in the Scutari chapel, died during the above-mentioned period.

Much time elapsed before the places of these pastors and preachers were filled, and in the interim it was my privilege to help supply the pulpits of the various chapels by preaching both in Armenian and Turkish.

Throughout this period my work included, besides the chapel services just mentioned, preaching in Turkish, the last hour of every Sabbath, in the hall of the Stamboul Coffee-house; the Bible class of colporters, and attendance on the ministers' meeting, every Monday; frequent attendance at the quarterly conferences of the churches of Nicomedia, Bardi-zag, and Adabazar; yearly visits to the three outstations of the Constantinople station, and occasional attendance, with the giving of baccalaureate sermons, at the commencements

of the Boys High School at Bardizag, and of the Girls Boarding School at Adabazar.

It was also my privilege, for several years, to assist the Literary Department by attending to the publication business of the mission periodicals and to the printing of Sunday School Lesson Books.

In 1907-08 much of my time was given to the publication of the 10th edition of the Armenian Hymn and Tune Book. A committee of native scholars, under the leadership of Mr. Daghljan, professor of music in Anatolia College, made a thorough revision of the old Hymn Book, and by their decision 175 old hymns were dropped, and 113 new hymns, translated by Dr. Riggs and Dr. Tracy and native scholars, were added, together with seven Gregorian anthems, of ancient date and evangelical in tone. Besides a few original hymns, the book contained translations of many of the best hymns, ancient and modern, and the choicest tunes used in English and American churches. The book, of 424 hymns and anthems, and a pocket edition of the same without the tunes, were greeted with a hearty welcome.

As secretary of the Western Turkey Mission for seven years, much of my time was occupied by attendance on the meetings of the Committee ad Interim and on the annual meetings of the mission, and by correspondence with the interior stations and with the foreign secretary of the Board. At critical times, as during the revolution of the Young Turks in 1908 and the reaction in 1909, current events required an almost daily letter to Boston.

On the occasion of the annual meeting of the Western Turkey Mission in May, 1906, there was held in the Bible House chapel the 75th anniversary of the arrival of Dr. and Mrs. William Goodell and of the beginning of missionary work in Constantinople and vicinity (1831). It was a fitting and most happy memorial service. Dr. Edward Riggs, the chairman, made the opening address, and was followed by Mr.

A. H. Boyajian, Civil Head of the Protestant community. Letters from many absent missionaries and friends and special papers by Messrs. H. S. Barnum, George F. Herrick, Joseph K. Greene, C. C. Tracy, and Robert Chambers were read. The exercises were greatly enjoyed, and a full report, including the letters and papers read, was printed in pamphlet form.

Another anniversary occasion was the double Jubilee of Dr. Herrick and myself on November 17, 1909. We reached Turkey the same year, Mrs. Greene and myself in February, and Dr. Herrick, then unmarried, in December, 1859. American, English, and native friends gathered in the home of Mr. Peet, our mission treasurer, for the celebration. President Mary Mills Patrick and President C. F. Gates spoke for the two colleges; Professor Jeizian, of Robert College, for native friends; Dr. Bowen for the American Bible Society; Professor Millingen spoke as President of the Turkish branch of the Evangelical Alliance, and Dr. H. S. Barnum for the Western Turkey Mission. Mr. Peet read a letter from Dr. E. E. Strong, as secretary of the Prudential Committee, and one from President Capen on behalf of the American Board.

In a retrospect of the 50 years (1859-1909) Dr. Herrick mentioned three important features in the conduct of the work—the establishment of high schools and colleges, the opening of hospitals and dispensaries, and the phenomenal increase of women missionaries.

In summing up the work of this period Dr. Herrick said: "We who together have given a century of service to evangelistic work in the Ottoman empire exult in the privilege so long granted us of sharing in a work on which the divine blessing has so conspicuously rested; and we bid all who come after us to work with a confidence unshaken, that advance in the years to come in all departments of our common work will be with accelerated velocity, will be with a wider constituency than heretofore, will enlist an increased number of competent laborers, will do more than any other influence or agency to con-

tribute to the safe and permanent establishment of real liberty and constitutional government and to the final triumph of the kingdom of God and of the church of Christ in this land."

I expressed my joy to have been permitted to associate so long with such a noble band of workers, missionary and native, and my great regret to retire from the work at such a time. Family reasons, however, constrained withdrawal, and, on the whole, it seemed better to go when everybody said "Stay," rather than wait until everybody should say "Go."

A NOVEL SPECTACLE

On Sunday, May 22, 1910, a unique service was held in the Bible House chapel. The American ladies in charge of the mission work at Gedik Pasha and the English ladies in charge of the work at Koum Kapou arranged a joint Sunday school festival, in concert with the World Sunday School Convention at Washington. Attended by their lady teachers, some 400 Sunday school children marched in procession from Koum Kapou and Gedik Pasha through the streets of Stamboul to the Bible House, singing all the way in English, "Onward, Christian Soldiers." They carried Turkish, American, and English flags, and beautiful banners, large and small, on some of which was written, in Turkish, Armenian, and Arabic letters, the motto, "God's love conquers," while on one banner, in four languages were the words, "Jesus said, 'Suffer the little children to come unto me.'"

In the chapel at the rear end rows of seats, rising nearly to the ceiling, had been built up, and here the children were seated. Flags of all nations where Sunday schools are found, and emblems and flowers adorned the place. Besides the children, about 300 men and women crowded into the chapel. Varied exercises of song and Scripture recitations, with a Sunday school address by Rev. H. K. Krikorian, and prayers in Turkish, Armenian, and Greek, occupied an hour. The

audience dispersed with praise and thanksgiving, and the procession, re-formed, marched back, singing as they came. Almost all the children were from non-Protestant families. The streets were lined with spectators, mostly Turks, but no interruption occurred. Such a procession was never seen in Constantinople before, and clearly showed that we were living under a new *régime*.

A TRIBUTE OF GRATITUDE

On Saturday evening, May 7, 1910, Mrs. Greene and I met by invitation, in the home of Mr. James Gatheral, a large number of English and Scotch friends, residents of the village of Bebek. Here my first wife and I took up our residence in 1872, and here with our baby Theodore my second wife and I came to reside in 1897. On reaching our friend's house we found it was a surprise party, gathered to express the appreciation and thanks of the community to Mrs. Greene. After tea the Rev. Robert Frew, pastor of the Union Evangelical church of Pera, and also preacher at Bebek, made a highly appreciative address, enlarging on the usefulness of the private school which Mrs. Greene opened in 1903, and in which, without expense to the American Board, for seven years she had taught English, Armenian, Greek, and Turkish children, giving instruction in the Bible to Mohammedan pupils as to all others, and fitting several boys for college. Mr. Frew also highly commended Mrs. Greene's work in the Sunday school, the missionary society, and the ladies' benevolent circle, and ended his address with the presentation to her of a handsome Damascus stand, with Oriental embroidery and curtains. Mr. William Sellar, the oldest member of the English community in Bebek, added very happy remarks and reminiscences. It was an enjoyable occasion, and a fitting tribute to Mrs. Greene on closing her work in Bebek.

FAREWELL TO TURKEY

In the autumn of 1909 the following letter, for substance, was addressed to the Reverend James L. Barton, D. D., secretary of the American Board:

It is now 14 years since my return from my third and last visit to America, and should I live until the coming July, I shall have completed 51 years and four months of missionary service. For the privilege of this service I am very thankful to my dear Lord and Saviour, and to the Secretaries and Prudential Committee of the American Board. I have greatly desired to continue in the work here so long as I might be useful. The work, however, requires an able-bodied man, to visit not only the Protestant families of the capital, but also the outstations, and age reminds me that it is best to give place to a younger man. Moreover, my wife, should she live till next summer, will have seen 21 years of missionary service, six in Japan and 15 in Turkey, and she agrees with me that the time is near when we should withdraw from the work. I may add that our son Theodore ought now to be placed in an American school, and our five sons and 11 grandchildren in America claim a visit. Hence we request permission to return. Possibly the Lord may have something for us to do in our native land. Grateful beyond expression to God for life so long continued, for health uninterrupted, for mercies unnumbered and undeserved, we shall withdraw from the work and from our esteemed missionary and native fellow-workers with deepest regret. Our great comfort is that we can still commend both the work and the workers to Him whose is the work and who is Lord over all.

FAREWELL TO THE MINISTERS AND CHURCHES OF TURKEY

The following letter, for substance, was printed in the mission periodicals:

Constantinople, June 18, 1910.

Dear Christian Brethren and Friends:

I have had the great privilege and joy to labor for the people of Turkey for more than half a century. In this period I have visited America three times, and during the time of each visit I was occupied in presenting to the churches of America the claims of the evangelical work in the Turkish empire. For God's great mercy in giving me these long years of labor I give him praise. All the missionaries who were in Turkey when I arrived (February 22, 1859) are either dead or are passing their last days in America. With one or two exceptions all the pastors and preachers who were then in service now rest in the heavenly mansions. Though for 12 years (1872-1884) I was editor of our mission papers, I count it a great joy that whether at Nicomedia, Brousa, Manisa, or Constantinople, I have passed all my life as a preaching missionary, in intimate touch with the people. The Bithynia Union was born in my house in September, 1864, and I have attended nearly all the annual meetings of the Union. I have loved the people of the land with all my heart, and the more I have known them in their homes, the more I have loved them. I look forward with unspeakable longing to the time when I shall meet in heaven hundreds and thousands of those to whom I was permitted to preach the Gospel in Turkish and Armenian. I only wish that I had served the Lord and the people of the land with more faith and prayer, with a fuller consecration and greater usefulness. For all the omissions and imperfections of my service I ask my God and my brethren to forgive me. When I came among you my hair was black; it is now as white as snow, and being in my 77th year I cannot hope to see you again in the flesh.

It is very hard for me to say farewell to the people whom I have known and loved so long. I sympathize with all the people of the land in their poverty and hardships and trials. Especially do I sympathize with the evangelical churches,

many of which by reason of their fidelity and endurance have justified their recognition as true churches of Christ. The transmission of a living faith from parents to children through three generations is a great achievement, made possible only by Divine grace, and those churches whose members from generation to generation secure and retain the respect and commendation both of their children and of the community surely deserve to live. A strong evangelical church is God's own instrument in the great work of establishing the kingdom of God.

What then have the evangelical Christians of Turkey to confirm their faith and guarantee their confidence in respect to the survival and growth of the churches? Have they not the same guarantee which Christ gave to his disciples a little while before his ascension? Does not his promise—"Lo, I am with you alway"—still hold good? Twelve plain men, the apostles, were commissioned to disciple all nations in the name of Christ. Endued with power on the day of Pentecost, they boldly addressed themselves to the task, and the Christian church has always believed, and history has witnessed to the fact, that the power of God was behind them. It was the Divine Christ who said, "Lo, I am with you alway"; that is enough. "It is," says Chrysostom, "as if Christ had said to his disciples, Tell me not of the difficulties you must encounter, for I am with you."

My Christian brethren and friends, may God help you to love your fellow-men as Christ, who "came to seek and save the lost," loved them. Do not belittle or undervalue the instrumentalities which God has prepared to advance his kingdom—the Holy Spirit, the Holy Book, the Holy Day, and the living witness of holy men. Do not depreciate the work of the evangelical ministry in this land. On the contrary, pray with all earnestness and faith that "Holiness to the Lord" may be inscribed on both the persons and the property of all evangelical workers and of all their fellow-

Christians. Even if some of us missionaries are not privileged to share in the final triumph of Christ's cause in Turkey, we look forward with confidence to the time when our successors, in spite of all difficulties, shall join with all native Christians in bringing forth the top stone of God's temple in Turkey, and when all together shall join the cry, By God's grace this temple shall stand forever!

God bless my dear brethren and friends in all the land. Farewell.

LAST VISITS

Before our departure, one day each week for several months I spent in visiting nearly every Protestant family in Constantinople. Visits were made to Nicomedia, Bardizag, and Adabazar, with special addresses to the boys of the High School in Bardizag and to the girls of the Boarding School at Adabazar; also to the ministers and delegates of the Bithynia Union, at that time convened in the latter city. The cordial and loving words of all the native friends and of the members of our missionary circle were greatly appreciated and will be remembered to the latest hour.

HOME AGAIN

After an agreeable voyage we reached New York on August 16, 1910, and in the summer home of Dr. and Mrs. Edward M. Greene at Vineyard Haven we met five sons, three daughters-in-law and eight grandchildren, and together we gave thanks to God for his goodness and mercies. Had the one absent daughter-in-law and the three absent grandchildren been present, we should have numbered 23. Here for 12 days we enjoyed a delightful reunion, the first such meeting in the experience of the family.

For the sake of Theodore's schooling we made our home in Oberlin, Ohio. Since our return it has been a great

privilege to attend the annual meetings of the Board at Boston, Milwaukee, Kansas City, Detroit, and New Haven; to speak daily for four weeks in each of the great missionary expositions, called "The World in Boston," in Cincinnati, Baltimore, and Chicago; to share in the centennial anniversary of the birth of Dr. Cyrus Hamlin, held in Bangor, Maine; and, on the invitation of pastors, to visit the churches in many states, including those on the Pacific coast. For the kind reception and fellowship of Christian people, and opportunity to testify of the missionary work in Turkey, our hearts are filled with praise and thanks to God.

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